

GIRLHOOD^{AND} CHARACTER

BY MARY · E · MOXCEY

MANUAL OF
EDUCATIONAL EDUCATION

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**MANUALS OF RELIGIOUS EDUCATION
FOR PARENTS AND TEACHERS**

Edited by Charles Foster Kent
In collaboration with Sidney A. Weston

GIRLHOOD AND CHARACTER

By **MARY E. MOXCEY**

Introduction by
GEORGE A. COE



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To
MOTHERS, TEACHERS,
AND OLDER
FRIENDS OF GIRLS

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INTRODUCTION

HAVING examined with critical care nearly all the manuscript of this work, I gladly avail myself of an opportunity furnished by the Editor of the Series to help introduce to the public a most timely publication. For some years a need has been felt for an analysis of the problems of adolescent girlhood from the combined standpoints of physiology, psychology, and the growth of character through education both formal and informal. Miss Moxcey demonstrates the possession of competent knowledge in all these fields. In addition she brings to her task extraordinarily valuable and well-digested experience with girls, and likewise critical understanding of the principles and processes of religious education. The result is a book that is at once scientific, insightful, and practically helpful. I trust that it will have the wide reading that it deserves—the reading that is needed by parents and teachers in the interest of happy, wholesome young womanhood.

GEORGE A. COE.

PREFACE

GIRLHOOD has not yet been adequately studied. In most writings "the adolescent" has meant the adolescent boy. Recent years have seen, it is true, the beginning of a literature of girl life. Social workers have shown the relation of the girl problem to the wider social whole. Educators have recorded visions of better courses of study and better methods of training girls for womanhood, and school administrators have brought to public attention other needs and problems. Physicians have sought and found the causes which lead so many young girls to need their care, and they have uttered warnings and protests and proffered sound advice. Psychologists have accumulated data showing the normal development of the human mind from childhood through adolescence to maturity, and have noted some of the sex-differences in this progress. Pathologists, by the study of abnormal developments of the mental and emotional life of youth, have gained an understanding of many normal processes which ordinarily escape notice.

But the abnormality and exaggeration of pathological cases make the scientific works which describe them rather misleading to the lay reader who is interested in the ordinary, healthy girl. In fact, even the writers themselves have sometimes forgotten that these cases are abnormal, and generalize as though all girls were like those who come under scientific observation

just because they are unusual. Definite experiments in sex-differences are confined to a few, limited mental traits, and some of the findings are a by-product of other studies. Small as this material is in amount, much of it is invaluable; but it lies buried in the midst of scientific volumes of wider scope, or scattered in fugitive magazine articles or papers read at specialists' conferences.

Again, while sociologists and psychologists are helping us to understand the laws of growing individuals and their relations to the world, the great science of education is itself passing through a revolution. Its aims and ideals have so altered that we must change many of our ideas of what we need to accomplish. All of these facts make it imperative that we shall in some way be able to apply the results of these specialized sciences as they are focused on the lives of girls. It is this need which has given the present writer the courage to attempt a beginning in this particular field. Since this book was begun the still meager number of volumes dealing distinctively with girlhood has doubled or trebled. These, however, all treat of special phases of girl life. Certain intensive studies of present problems make notable contributions to our knowledge. A few of the men and women, who have rare power to stimulate in girls high aims, and in adults strong ambitions to work with girls, have put some of this inspiration into print. Diligent search has been made through available literature for scientific facts and for points of view; but the facts that have been most illuminating have been those acquired during nearly twenty-five years of intimacy with all sorts of girls. Perhaps it was the coincidence of entering her teens

and at the same time taking up her interrupted schooling in a new community that developed in the writer the habit of trying to understand why girls acted and thought as they did. The comradeship of these and other groups of girls in various enterprises in school and college, and varied experiences as leader in club, settlement, Young Women's Christian Association and Church school work, have given an opportunity for observation of the behavior and insight into the motives of girls under a wide range of conditions in our recent and present American life.

These girls include groups and individuals from homes of wealth or culture, or both, or neither; from country, small town, small cities and great; with "American ancestry from the Mayflower or from the last steamer;" studying in high school, private school, small college and great university; working in store, office, kitchen, factory, or professional life; and with every degree of help or of handicap from native ability, health, or home. The great underlying uniformities which seemed to stand out among the aspirations and problems of these girls were confirmed by coworkers who talked over the problems of girls under their charge in other parts of this country and all over the world. Letters and diaries from other sources showed the same tendencies in the kind of girl who must introspect and who must record her introspections. The statistical facts from printed studies pointed in the same direction, and the conviction of universality grew to a certainty.

The following chapters are the result of reviewing all these facts from the standpoint of modern psychology and education. They do not claim completeness in

scope or treatment. Some of the most vital problems, such as "temperament," for example, and others, remain untouched because they are like the map of Central Africa before Livingstone, a great blank, labeled "Unexplored Territory." The aim has been to adhere rigidly to facts and principles that are unassailable. Alluring theories not backed by proof have been excluded.

The volume is offered to those who by inner or outer compulsion are bound fast to the lives of girls, and who follow rules better for knowing the principles back of them. It is hoped that it will prove helpful alike to those who have no special preparation in psychology or the science of education, and to those whose familiarity with these subjects has made them keenly conscious of the need for more definite knowledge about girls.

Grateful acknowledgment is due to my teachers in psychology, Professor Woodworth, of Columbia University, and Professor Thorndike, of Teachers College. Dr. E. K. Strong, Jr., of Peabody Institute, gave access before its publication to the manuscript of one of his experimental studies, with permission to use the facts therein established. None of these authorities are responsible for the deductions made. Indebtedness to the authors of social, educational, and scientific studies is indicated in the bibliography and in many references throughout the text. Miss Helen E. Diller, of Teachers College, and Mrs. Martin Smallwood read the manuscript and gave helpful suggestions. Valuable illustrative incidents and insight into the problems of the worker came from many friends who acted as a preliminary public.

Above all, the thanks of any who may find the following pages useful are due to Professor George A. Coe, of Union Theological Seminary, without whose encouragement and stimulating criticism the volume would not have appeared.

THE AUTHOR.

PART I
INTRODUCTORY

CHAPTER I

THE PROBLEMS OF GIRLHOOD AS THE OLDER GENERATION SEES THEM

THE fact that you have opened this book shows that you have something to do with girls. And if you have, you doubtless have some "girl problem."

Perhaps your Virginia just rushed in from school and out again with the hurried explanation, "I'm going to Madeilyne's." An uncomfortable feeling arose, and you have been trying to make clear to yourself where it came from. Was it that only yesterday your little daughter dutifully came and asked if she might go and stay an hour, while to-day she announces that fact as though the spending of her time were entirely her own concern? Or was there even a bit of resentfulness in her tone because you asked an explanation? Or has there arisen in your mind a vague doubt of Madeilyne? Is it because of the way she spells her name? You dismiss the last query with a reminiscent smile over the time when it seemed the height of unkindness that your parents should have irrevocably christened you plain "Mary," and you experimented secretly with "Marie" and "Maere."

The Chum Problem. No, it is not that, but somehow the discomfort becomes more acute when you think of Madeilyne and Virginia together. You are sure you are "getting warm." Madeilyne is small, but she is nearing fifteen. Virginia is not thirteen. A year ago Madeilyne ignored her existence as a "mere kid." But this fall, when Virginia's lengthening knees required

frocks that would insure their staying covered without a weekly "letting down" of skirts, and she skipped half a grade in school, Madeilyne began to be gracious. Virginia came home a-flutter at the flattery, and volubly eager to tell of the new friend's charms. As you think carefully, is that the last time she has been voluble to you about the things that concern her most? Is that sore spot in your heart due to the fact that not Mother but Chum is now the close confidante? Does that ache come from a selfish jealousy over the widening of little daughter's world, or is it an instinctive warning of a danger against which little daughter must be protected?

The Boy Problem. Perhaps as your troubled eyes followed the two girls, Dick and Reginald joined them. Virginia has romped with Dick since they were babies. Reginald you do not know well, but he has seemed to you too suave and too knowing for a perfectly healthy-minded boy. And when you asked Virginia where they went and what they did she was noncommunicative and evasive. A few weeks later pointed teasing from her brother, to which Virginia ought surely to be accustomed, brings forth anger and tears. The "boy problem" is upon you! What are you going to do about it?

The Problem of the Adorée. Is it especially puzzling because you had no such problem with Faith? Studious, sixteen-year-old Faith, who is already a senior in high school, had little time for the boys while she worked for honor grades. However, another sort of anxiety comes into your heart when you think of her. Last year one of the teachers, a woman of maturity, culture, and gracious charm, took note of Faith's ability and ambition and gave special time to helping

her. The interest was genuine. To responsive Faith she seemed an embodiment of all her ideals. That this ideal should condescend to particular notice of her humble self was bliss unspeakable. Flushed cheeks, trembling hands, and quickened breath showed the passionate affection which no "stupid boy" could arouse in one so intellectually precocious and emotionally dormant. This year the teacher has a position of heavy responsibility in another city. A picture postcard giving the new address and a friendly greeting at the opening of school; a marked copy of the local paper with an account of a special bit of her school work, and another postcard at Christmas seem to you, with your knowledge of how inadequate are time and strength to stretch over work and letter-writing, to be marks of an unusual steadfastness of interest. But the girl's pale cheeks and hollow eyes let you guess the grief she is too proud to tell. Some day it all comes out in bitterness: "If she *really* cared, she would *make* 'time.' I have written her the very inside of my heart, but to her I am only a 'former pupil,' to have a postcard once in a while till I am completely forgotten." Is this adoration of ideal womanhood a blessing or a curse to the ardent young girl? Do you know how to make it the one and not the other?

The Undesirable Lover. Perhaps it is Una that weighs most heavily on your heart. Dear, merry, dependable Una, your first-born, who mothered the other children till sometimes you smiled at the fancy that in her thought you were merely "first assistant," while hers was the real responsibility. To matter-of-fact Una boys were an indispensable part of the good times which "the crowd" had together. Her time with her

girl friends was somewhat automatically distributed among those who needed her most—to get the arithmetic lesson or finish the dishes or baste the lace frill in the party dress. As mother's needs seemed to Una most important, there never was any question of her being monopolized by others, and she was your comfort. But now her motherlike responsibility is centered on ne'er-do-well Harry. Lovable and weak, Harry is making her believe that if she marries him, he can be a man. How are you going to save Una from heartbreak?

Problems of Discipline and Understanding. Perhaps you are not a mother. Possibly you are a teacher who knows and loves little children, but you have been "promoted" in salary and responsibility, to the eighth grade, or to a grammar-school principalship. Can these be the same girls with whom you had such happy times in the fourth grade? Is it anarchy, or rank individualism, or class solidarity, that causes this or the other crisis in discipline? Is it physiological disturbance, or the "Seventh Street crowd," or "demoniac possession," that has transformed modest, truthful, biddable little Fannie into a coarse and bold coquette, defying all authority and lying her way glibly through all her clandestine escapades?

Or it may be you have just gone from college, with your shiny new degree, to teach in a high school. You have high ideals of scholarship and teaching and personal responsibility. Remembering acutely the things your own high-school instruction lacked, and fresh from the inspiration of some of the most wonderful educators in the country, you are eager to teach as you have just been taught. But the thrilling ideals

you set forth are laughed at; the general principles which have been keys to unlock your universe seem to your puzzled pupils ill-fitting night-latches, used in the dark to doors that lead nowhere. How are you going to help them to do their own thinking?

Problems of Social Amenities. Alive to your responsibility to the community for the social life of these boys and girls, are you pained at the vulgar dancing, or, if in a community of different traditions, at the equally vulgar kissing games in which they delight? Do you suspect that this delight is not so much in the conduct itself as in "shocking" you? or in demonstrating that their life out of school hours is "none of your business" and they "will not be bossed"?

The Clique Problem. Or it may be that the girls' behavior is most fastidiously correct, but you find them bound into little snobbish cliques that paralyze both school spirit and individual growth. Is there anything you can do? How are you going about it?

Problems of Social Conditions. Perhaps you have leisure enough from your home or profession to have volunteered for leadership of a girls' club in a Y. W. C. A. or settlement. To these girls, with their nerves and muscles strained by eight or ten hours of monotonous factory process or office work, or by meeting the demands of more or less "cranky" customers at the sales counter, what kind of recreation are you going to offer? Ought they to "improve their minds"? Can they? You have much to share with them. Do you know how to make them want what you have?

Problems of Diverse Backgrounds. Or is your group in a Sunday school where the dozen or so girls in their late teens who come at all are put together into one

class? Can you find a common "point of contact" for your teaching, or any activity which will interest girls so diverse in home and education and occupation? In your Sunday school class, or among the freshmen you teach in college, is there a girl who glories in her "agnosticism"? What does she really mean by that? What is she seeking? And that other girl whose keen mind doubts much that has been taught her as essential to religion, and whose heart is troubled and restless—will you be able to understand two dispositions so different from each other and from yourself? And without understanding, how can you help?

Problems of Home Conditions. Possibly you are a very "ordinary housewife" who has felt and responded to the call of the "neglected girl." Your laundress has confided to you her fears about the daughter who is "wild" and who may "get into trouble." Have you a pretty clear idea what Lily¹ ought to do and to know? Do you know how to tell her so she will understand, and to make her feel that you understand the crude longings of her stubborn, thwarted, pleasure-loving soul?

Problems of Race and Temperament. Elated with the joy of a successful season with a Camp Fire group in your own town, have you tried a summer camp with a strange group from a city—and met your Waterloo? The difference was not in you or in your methods. What made the difference in the girls? Were they of the same races? Had the home, the school, and the social standards about them been busy these fifteen years in molding the human stuff to a product so different that it could not give the same response?

¹ See Clara E. Laughlin's *The Work-a-day Girl*, pp. 104ff.

The Problem of Infinite Variety. We have but dipped here and there into the stream of girl life. Everywhere we bring up a problem. Yours, no doubt, is different quite from any of those suggested in the preceding pages, although each of them has been that of some real persons. The only reason for touching on the bewildering variety is the crucial question:

Are there common, fundamental problems of girlhood, and are there any general laws or principles to help in solving them?

Common Fundamentals. The very fact that each girl you know is different indicates one fundamental law—that of variability. But variation presupposes a standard from which and limits within which it takes place. That every girl is constantly changing with growth shows another fundamental law, that of development or progress; and progress presupposes a starting point, a goal, a path to the goal, and measurable distance along that path.

As you think over your experience you will probably conclude that the period of adolescent girlhood is marked by the presence, more or less, of certain factors. In some individual girl any one of these factors may be entirely absent, but usually you will find at least these: certain marked physiological changes of growth and function; the prominence of three new interests—the girl chum, the boy, and the woman ideal, representing friendship, romance, and hero-worship; some sort of positive attitude toward play and work; the dominance of the public opinion of age-equals over both the opinion and the authority of the family; and preeminently the assertion of the self as an independent and equal individual. There is also a progressive change

in the relative power of these factors through the years till womanhood is reached.

Essentials for a Solution. This does not exhaust the catalogue, but it makes clear the fact that there are some strong forces which we may confidently expect to be at work in a girl, just because she is a girl, whether we find her in China or India; on our Western prairies or in the sunny South; in the slums of a great city or in a fashionable boarding school; or in our own family. Are these forces all friends and allies if understood and directed, or are there some we must always suppress? Is the difference in their manifestation one of inner nature or outer surroundings? The deep and all-inclusive problem for each of us who has responsibility for any girl life is this: *How shall we help the girl to become a strong and complete woman?* Of what help in solving this will it be to know the material of the immature personality and the new forces which are at work? Surely none, unless we also know how to direct them so they will help to produce the desired character. There are geniuses who can use these forces with sure and delicate mastery. Few of us, alas! are geniuses. Yet we dare not bungle, for that may mean chaos in a human life. Is there knowledge that will insure tolerable skill and success? Not yet has the law been clearly disentangled from the accidental and unimportant elements in all cases of instinctive success, but enough is available to make most of us vastly less awkward than we are.

The Scope of This Book. The whole subject of our inquiry is in much the same condition as that of cookery before domestic science entered the field. There were cooks whose delectable products were the

result of a "born knack," quite incommunicable. There were others whose equally delicious results were perfected by long practice of the careful directions of treasured recipes. At the same time the sciences of chemistry and physiology were highly developed, but the only point at which the two fields approached each other was the physician's summary prescriptions or proscriptions of diet, with a possible explanatory reference to "acids" or "starches." Meantime in every family, meals were eaten, and somebody cooked them—and in many dyspepsia claimed its victims. But now domestic science makes it possible for any intelligent person to understand the standards of diet and the principles of good cooking; to control the conditions, and thus to secure satisfactory results.

There have always been growing girls, and in every generation there have been men and women of sympathy and insight who have helped girls to achieve fine character. Very little, however, of the wisdom resulting from the experience of these men and women has ever been recorded so as to be accessible to others, even in the form of "recipes," although there are some suggestive descriptions of methods that worked well in special cases and circumstances. Such rules and programs are helpful, even though they do not give the reasons why successful results will follow. But in our rapidly changing world, a program made for a country girl, or a method successful with a school girl of one decade, in the next five or ten years will have to be applied to conditions so altered that it will be useless. To fit it to present problems one must rely not on rules nor on analogies but on underlying principles.

Many of these principles are now formulated and

proved, but their knowledge is too often confined to those who have about as much to do with ordering the ordinary life of girls as stomach specialists have to do with the ordinary family kitchen. Some of these principles come from masses of observed facts about girls: facts about their senses, their muscles, their visible emotions, and their structural changes, obtained from measurements of thousands of girls. Other principles come from other careful psychological experiments on fewer individuals, and from still others which have followed the changes of individual minds from infancy to maturity. Yet others come from the rapidly developing science of education.

It would be possible to compile all these facts and principles and gather them into one volume which would be all tables and formulæ—and hopelessly unenlightening. The following chapters are an attempt to put them together in a way that shall be usable, not as a book of recipes, nor a textbook on food chemistry, nor a collection of “Practical Hints to Housewives,” but as a parallel in girl-training to the first book in the science of home economics. It is a contribution to

“The common problem, yours, mine, everyone’s,
 . . . not to fancy what were fair in life
Provided it could be—but, finding first
 What may be, then find how to make it fair
Up to our means; a very different thing!”

Helpful Books for Further Reading. Bibliography,
Numbers 1, 6, 23, 28, 31, 33, 38, 41, 43, 44, 46, 49.

CHAPTER II

THE CHILDHOOD OF THE GIRL

LUCY LARCOM says: "The child that I was . . . seems to me like my little sister, at play in a garden where I may at any time return and find her. . . . Every phase of our life belongs to us. The moon does not, except in appearance, lose her first thin, luminous curve, nor her silvery crescent, in rounding to her full. The woman is still both child and girl, in the completeness of womanly character."¹

Continuity of Adolescence with Childhood. About the time a girl enters her teens, problems of the kind considered in the last chapter arise with bewildering swiftness and suddenness. She may sometimes seem, both to herself and to us, to be a different person from the little girl we knew. But adolescence does not displace or supplant childhood any more than a blossom supplants the plant from which it grows. The plant in blossom is really different from the sprouting seed, and from the slender stem with its green leaves; but it is the same plant, and you know from the seed you planted, or from the shape of the leaves which showed when you bought it from the greenhouse, whether you are to expect a poppy or a violet or a lily. By putting your plant into a different soil, or by regulating the heat and moisture, you may get a larger or more richly colored blossom, but you will not change the kind of flower. In our garden of girlhood we must know the kind of plant we really have, in order to select its

¹ A New England Girlhood, pp. 12, 13.

proper soil and care for it with skill; and with girls as with flowers the earlier the proper care is begun the more successful will be the result.

The Law of Development. From seed to blossom, from babyhood to young-womanhood, a growing life passes through a definite order of development. Help or hindrance at any given stage of growth affects each succeeding stage. Each individual living thing differs from others of its kind in the length of time taken to reach and to pass through various phases of its development, and in its amount of susceptibility or resistance to the influences which act upon it. Yet this variation is, within limits, sufficiently defined, so that even in varied seasons a gardener can count on average success with his carnations or cauliflower or primroses or potatoes. So a child may walk at ten months or at twenty, and she may read at three years or at six; but unless she is a cripple, she will walk before she reads. One stage of growth may be prolonged and another hastened by circumstances until they overlap, or through lack of opportunity some possibilities may never develop; it is this variation that makes the life of each girl we know so different and so fascinating. But if we know the general order of development of girl life from infancy to womanhood, the differences will be more intelligible. Any girl will be less puzzling if we look at her growth in the light of the great race-processes, where what is universal stands out from what is distinctly individual.

The Biology of the Girl Child. Every human life begins as one cell, a microscopic sphere of jelly-like life, which combines the physical and mental possibilities from the long lines of ancestry of both the

father and the mother. Life must grow, and this one cell gets larger and divides, and then re-divides. Each of these first cells has the marvelous possibility of making out of the food stuff provided it, muscles, or bones, or sense-organs, or nerves, or other tissues for a human body. Very soon this life-stuff with its multitude of possibilities divides in a more definite way. One tiny group of cells still contains all these undifferentiated possibilities which have come through parents and countless "greats" of grandparents. The other group has chosen out just one set of possibilities, which can build one human individual, with hair and eyes of a certain color, bones and muscles for a certain height, digestive organs with a sort of a chemical prejudice for certain food stuffs, brain cells that act quickly or slowly, sense-organs responsive to a certain range of sounds and colors—in short, all the things which make the girl baby "like" father and mother and kindred, and yet create her different, individual self.

Cells of the first group into which the germ divides are called reproductive cells. They grow comparatively little for many years, doing hardly more than to keep alive. Cells of the second group are the body cells (in scientific textbooks they are also called "somatic" cells), and they perform the marvelous feat of increasing from a size scarcely visible without a microscope to the bulk and complex mechanism of a baby's body and brain at birth, and then keep right on building food stuff into human life till adult size is reached.

The Individual Built from "Somatic" Cells. A writer has cleverly said that "a baby is not a personality, it is merely a candidate for personality." In the first dozen

years the girl baby achieves a very distinct personality. It cannot be complete until the first group of germ cells, hitherto inactive, has awakened and contributed its share, and it is this stage of building with which our study is chiefly concerned. It is this later stage, called adolescence, which develops the relation of the girl's personality to the race and to the world. But through childhood the "body cells" are building the individual, and this individual is becoming accustomed to the world of things and people about it. The business of childhood is to build a self, and in that sense only, childhood is "self-centered"—but not necessarily "selfish." The business of adult life is to make the self count in the world of personalities for purposes bigger than the self. Adolescence is the time of change from one to the other. Sometimes this change in attitude never takes place, and the grown-up body has an undeveloped soul, using the larger physical and mental relations as a child would. In this failure is the root of all spiritual tragedy and social crime.

Whether this change to complete living comes at all, and whether it comes easily or with a great upheaval, depends on the direction of interests and habits in the years when the girl is in the making, body and brain, as an individual. What are the forces which determine this growth, and what is the order of their development? There are many popular books available which give information and help to parents and teachers of children.² However, in order to use with skill the new forces of adolescence, it is necessary here to review the childhood forces and processes which remain at

²See Bibliography, Numbers 58, 64, 65, 66, 69, 72, 77, 89.

work through adolescence, modifying and determining its results.

Individual Development Determined by Experience. At any stage of her developing personality the individual girl is what she has experienced. "Experience" is here used to sum up all the conditions which enter into the child's consciousness—such as warmth, hunger, food, people who smile or punish, things that move or are still, that are hard or soft, edible or disagreeable, pretty or ugly, movable or out of reach. The girl's experience is determined by two things: what in the world of persons and things is within her reach, and what the mechanism of her body and brain makes possible.

A blind child cannot experience light, but neither can a child with perfect eyes, if she has never been out of a darkened room. A little girl in the tropics may be lithe as a panther, and a paralytic child in Norway may watch others skate every day, but neither one experiences skating.

What part of her surroundings a child actually experiences can be known to others only by watching her behavior. By "behavior" is meant some activity observable by another person: such as continuance or discontinuance of actions; speech; bodily or facial expressions; and the ways of thinking and feeling which determine these activities. Thoughts and feelings can be observed at first hand only by the individual who thinks and feels, but when that individual reports them in speech or gesture or writing, these reports become observable behavior.

The Relation of the Nervous System to Experience. "Experience" must first come to any individual

through impressions on the senses; not only the "five senses" about which we were taught in our childhood, but those tiny sense organs within as well as without the surface of the body which report temperature, pressure, movement of muscles and tendons, and probably a certain stimulation or irritation from chemical happenings within. In the last named are included those experiences, most difficult to analyze, of "well-being" or gloom that depend on the state of health; and sensations of sex.

"Behavior" implies the activity of muscles, whether of limbs or speech or expression, and muscle fibers act only when they are stirred by the action of a nerve. These impressions by way of the sense organs, and expressions by way of muscles, and the connections between them, depend on the organization and working of the nervous system. Like any system or tissue of the body, such as blood vessels, skeleton, or muscles, the nervous system is made up of "cells." These special nerve cells differ much in form and size, but they all have the power to conduct the energy they receive to other nerve cells till finally the nerve cell along which the energy is running ends in some group of muscle cells, which contract from the energy of that impulse. The structure of these nerve cells and how they form their connections is the subject-matter of physiological psychology. What concerns us is the fact that what an individual experiences depends upon the forming of these connections, and the readiness with which they work.

Sensory Stimulus and Motor Discharge. A single nerve cell, with all its extending branches and fibers by which an impulse may reach another cell, is called a

neurone. The popular term for any connection, or chain of connections, between neurones which act in succession is "path." Anything which gives an impulse to any neurone—light, sound, touch in those specialized neurones contained in the sense organs, or the impulse from another neurone in the chain—is called a "stimulus." The response to a stimulus is always a "discharge" into another cell. When the impulse gets to the end of its nerve "path" it must discharge into some muscle, as in winking, talking, or running. The path between the stimulus and the "motor discharge" may be very simple, or very complex and long delayed, but to every stimulus there will ultimately be some sort of motor response. If the stimulus to the organ of hearing is a sudden loud noise, the motor discharge may be a violent and immediate contraction of many of the large muscles; it "makes us jump." If the stimulus is a talk by Dr. Grenfell, the motor response in one person may be the act, an hour or a day later, of writing a check for the work of the hospital ship on the Labrador coast; another person may decide to go to college and medical school, and become a medical missionary. In this case the final motor discharge is in going wherever the need is greatest when preparation is completed.

"Sensori-Motor Paths" Illustrated. We have been speaking as though a "stimulus" were one simple thing, and the "motor response" another equally simple. But just try to think of all the separate steps involved in so simple a "path" as that between the stimulus "pin prick" and the baby's action, "jerk hand and cry." Then imagine how many more there are between the stimuli involved in a specially skillful

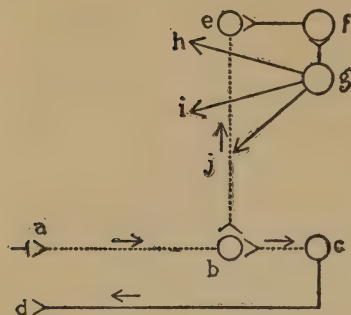


FIGURE 1

- a*, Touch organ.
b, Nerve center in spinal cord,
c, Motor center in spinal cord, reflex to
d, Muscles moving hand.
e, Sensory center in brain: "It hurts."
f, Motor center in brain: "Let people know."
g, Coordinating center in lower brain, sending impulses to
h, Muscles to contract eyes and
i, Open mouth and set larynx for a howl, and
j, Respiration muscles for prolonged expiration.

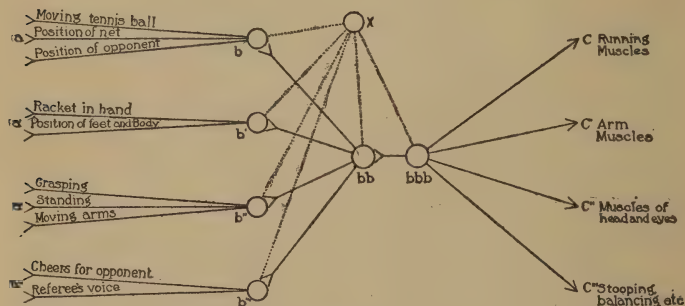


FIGURE 2

A. Sensory Stimuli.

- a*, of sight, affecting
a', of touch, affecting
a'', of muscular tension, affecting
a''', of hearing, affecting

- b*, visual center in the brain.
b', tactile center in the brain.
b'', kinesthetic center in the brain.
b''', auditory center in the brain.

B. Central Re-direction.

- b, b', b'', b'''*, centers in brain receiving sensory stimuli and sending on the stimulus in discharges converging on *bb*, motor center in brain.

(*x* represents images aroused by areas of the brain also stimulated by all these sensory stimuli, such as the memory of previous successful strokes and the feeling of the muscles that made them, the idea of triumph or defeat in the contest. These also affect *bb*, and modify the "orders" sent to *bbb*.)

- bb*, Motor center in brain cortex, discharging into

bbb, Motor center in lower brain which distributes the impulses along the various motor paths.

C. Motor Response.

- c, c', c'', c'''*, Groups of muscles whose complex but coordinated contraction results in keeping the ball in sight while running, stooping for a back-handed blow, and regulating the force applied to the ball.

serve by your opponents at tennis and your successful return.

Instinct-Acts. In the illustration just given, the baby's cry differs from the tennis game not only in being simpler, but also in that it did not have to be learned. So, if you put your finger into a tiny baby's palm its hand closes tight; often a baby can cling so as to support its whole weight for several seconds. The first time anything is put into the baby's mouth there is a motor response of sucking. The first bright light makes the eyes blink. That is, a path between a sense-impression and a particular motor activity was all ready-made. The actions due to ready-made paths are called instinct-acts, and the paths most important for keeping one alive are ready-made at birth.

Other paths are not finished for weeks, or months, or years, and many can be completed in several different directions. One of these directions will be a little (it may be ever so little) nearer ready than another, depending on general health, or on what other connections are acting at the time the stimulus is given. When a stimulus appears, however, there must be some action; if the stimulus is entirely new the response must be through some ready-made path. If no nerve path is ready and no response takes place, we simply say that the organism was not stimulated. A kitten is not stimulated by light till its eyes are open; a chicken does not peck for a certain number of hours after it is hatched, and the most beautiful girl does not arouse romantic emotion in a boy till he reaches a certain age. These incomplete paths, which are not stimulated until the organism reaches a certain stage in its growth, are the source of what are

known as the delayed instincts. A child "learns" to walk and talk as soon as certain paths, unfinished at birth, are completed and ready to make the sensori-motor connection. Adolescence is but a period in which an important group of nerve paths become completed and the delayed race instincts ripen.

But if a child can do only what her repertory of instinct-acts will permit, how does she differ from a little automaton? The hope of developing a free personality depends upon the

Possibility of Varied Responses. It is useful to gather up all the stimuli, both sense impressions and memories, which may be affecting the individual at any one instant into the word "situation," and to call the complex of impulses, movements, feelings and ideas which it calls forth, the "response."³ What happens when a situation produces a response? Usually, along with the motor discharge there is an accompanying awareness of what is happening. The child is "conscious" of it, or "perceives" it. Most things bring a "feeling" along with the perception, and so are at the same time perceived as "agreeable" or "disagreeable," "pleasant" or "unpleasant" or "painful." These words are used by everyone with different meanings at different times, and even in the same connections they have different meanings for different people; so it will be less confusing to say that the response is "satisfying" or "annoying."³ "Satisfying" means that the individual seeks to continue the situation or does nothing to avoid it. "Annoying" means that he tries to avoid the situation or ceases doing what would continue it. In this way we can judge of the feeling of any living being by

³ This is Professor Thorndike's usage.

watching his behavior, whether it is a kitten or a baby that cannot report its inner states, or an adult human being who wishes to conceal them.

Now, the first response to any totally new situation must always be instinctive. But if the first instinctive response is not satisfying, or fails to remove the cause of annoyance, another of the nearly-ready paths will be tried, and so on until a successful or satisfying response has been made. Watch a sleeping child who has become uncovered and is cold. The "cuddling" movements, and finally the outcry, show successive responses to the annoying stimulus of the cold and efforts to secure satisfying contact with the covering. Also, if a new nerve-path is ready to connect, it may respond to a stimulus to which the individual has heretofore responded by a different nerve-connection. A two-year-old may have been accustomed to give her arms to be lifted up by any adult who reached to take her. Suddenly an unaccountable shyness awakens, and she runs instead to hide her face in mother's lap; and if the adult person persists, she may even burst into a storm of sobs. Adolescence will show many instances of the response to a familiar situation by a new instinct-act; when that critical period comes we need to realize that this variable behavior is akin to that which all through the child's growth has developed her knowledge and power by making new experiences possible.

The Instinctive Basis of Habit. The first response to any totally new situation is instinctive, but any connection which has once been made is easier to make again. This fact is the basis of habit formation. Other things being equal, the second time a sense-stimulus

appears the movement-response will be the same, and instinct will become reenforced by habit. But altered conditions in the world outside the individual may alter the effect of that response so that it is no longer satisfying. Altered conditions, of health, or hunger, or sleepiness, or zest for activity may alter the satisfyingness to the individual of the same effect. Because of these facts, and the new instinctive responses which occur unexpectedly from newly ripened nerve-paths, the first response does not determine for all time the habitual response. Habits can be broken or altered, and others substituted. Habits can also be consciously formed, but only by choosing from among the varied possible instinct responses.

The baby cannot throw the ball at all until she has reached a certain development of nerve paths and muscular growth. It is the satisfyingness of the petting and approval she receives when the instinctive throwing movement lands the ball in a certain place that makes her choose from among her wavering, uncertain responses those that feel like the successful one. In its instinctive vocalizing experiments every baby makes most of the elementary sounds of all languages. Mother and friends respond with food and pleasing contacts of their arms to some of these sounds which are somewhat like words, and so baby acquires the habit of English or German or Umbundu, as the case may be. The other instinctive sounds are forgotten or neglected because they fail to bring a satisfying result, or meet with annoying disapproval.

Habit and Ideas. If any sight or sound or other stimulus from the outer world, or any movement of the child's own body, enters into her "experience," it

is because it is accompanied by a state of awareness or consciousness. This awareness is always accompanied by a stimulation, which takes place at some stage in the sensori-motor paths, of nerve cells in the "cortex" or highest center of the brain. It is important for one who would understand the development of the child to know that whenever any neurones have been stimulated simultaneously, or in immediate succession, if one of them is again stimulated, by any situation, the discharge tends to run in the same path as before, or to excite the other cells previously aroused at the same time. If a baby sees a barking dog, the next time she sees a dog she is apt to say "Bow-wow"; or if she hears the bark, to give evidence that she recalls the appearance of the animal. Also, if she sees another animal for the first time, such as a calf, or a bear at the zoo, she will probably say "Bow-wow." This is due to the stimulation of central neurones by other central neurones that were once aroused by a sensory stimulus. It is the basis of what we call "association of ideas," and it might well be called habit between ideas. In the fresh, new experiences of the child the central associations are easily aroused. As soon as her vocabulary allows her to report her inner experiences we find that these memory images are often so vivid that it is difficult for her to distinguish between the original experience and its recall. That is why the stick horse or the rocking chair railway are so satisfactory to the little child. A suggestion is enough to bring back the activity of the central neurones aroused by the real experience.

Experience and Imagination. Ideas are only a station on the journey between stimulus and response. What

the child does in a new situation will depend both on instinctive response, and on the idea-motor path excited by the sense stimulus. We grown-ups know how absurdly the machinery of association brings ideas together, bridged by likenesses which touch only a small and often unessential part of the different experiences. But it is only the multitude of our experiences that tell us which ideas are absurd. The way things do happen is no more logical to the child than the chance associations of imagination. At any age association can bring to any individual only such ideas as have been founded in that individual's experience. Whatever a person has experienced, and nothing else, can be recombined to extend that experience. The Eskimo lad in his round-topped igloo read of a New York apartment house, and tried to understand his teacher's explanation that it was "like many houses piled on top of one another." When he went with that teacher to the coast settlement and saw a three-story building he said: "Now I know what an apartment house must be like. Before, I could not think one house on top of another."

In early childhood imagination is never abstract. The new is created by putting together parts of known *things*, like the mock-turtle of Alice in Wonderland. In later childhood the thirst for information includes the desire to know the relation of things to one another, and imagination widens to take in laws and principles of a concrete sort. Adolescence furnishes new experiences and new powers which make possible the truly creative imagination of philosophy, poetry, romance and scientific achievement. It is a failure to realize the difference between the earlier and later powers of

imagination which causes parents and teachers many disappointments in apparent moral failure of the child. An injunction is obeyed literally in the circumstances specified. In a new situation, whose similarity to the one specified seems "plain as day" to the parent, the command is not obeyed. Probably to the child the connection actually did not occur. Similarly, the tall twelve-year-old girl may repeat with fluency and expressive intonation the exalted principles urged by her teacher. But if in her immaturity she has no experience to fasten them to, when the situation arises in which their use would be her safeguard, they are lying filed away among the mere associations of words-which-belong-to-Sunday-school.

Some problems of truth-telling are also problems of imagination. Five-year-old Helen had imaginary playmates who were very real. Great was her distress if any of the family attempted to occupy a chair in which she had seated "Mrs. Horpin" or "Mr. Cawndaw." The social functions of these imaginary families were a source of much amusement to Helen's family. But once the "imaginary" invitations were given to "real" little playmates, and accepted, much to the consternation of mother on a particularly busy day. It took a lengthy process of helping for the child to be able to keep the two worlds distinct.

Activity Essential to Knowledge. In the child's organism, there is little delay between sensory stimulus and motor expression. The idea-station on the sensorimotor path is passed through without stopping. A child's interest in any object is chiefly in what can be done with it, and her nouns are defined in terms of verbs. "Lap" is "to sit in," "hair" is "to comb," and

indeed "dog" is at first "bow-wow," and the cars "choo-choo." It is significant that the uninstructed child never says that eyes are "to see with," but "to sleep with," or "to wink." Sensation is so immediate as to be unconscious of the organs intervening. Neither is the child conscious of its instinctive responses until the inner sense organs send up to the central cells the report of how the response feels. Then response and stimulus are associated in one state of awareness, and as such are recalled by memory and utilized in imagination. How can a child really know that the toot comes out of the whistle until the sound, the sight, the feeling of it in her lips, are all associated with that muscular concentration within herself when she herself blows the whistle? The "instincts of manipulation" are among the earliest manifested and the most permanent in the human individual. The greater the opportunity for the child to try out in action the ideamotor images stimulated by the mechanism of association, the more quickly and certainly does she acquire a knowledge of reality, and that habit of associating cause and effect which we call "good judgment."

Action the Basis of Will. By the will is here meant freedom to choose and to act. This is quite different from a passionate and stubborn clinging to personal, instinctive impulses. Willing includes thinking, because thinking is a form of acting. There are possibilities of choosing which connection shall be made between ideas, and of building habits of connection between certain thoughts and certain actions. Through childhood, brain and muscle cells and the connections between them are developing and changing rapidly, and therefore both the response to a given situation,

and its satisfyingness, also change rapidly. Note the response of a baby, at three months, six months, or one year, to the situation of being held upright with feet touching the floor. A child who at two was considered somewhat slow of speech, using hardly more than a score of words, at three found evident satisfaction in repeating every word he heard. He gleefully accepted the name "Cyrano de Bergerac" for the long-nosed Teddy-bear, and greatly enjoyed the amusement manifested by his elders at his clear enunciation. These muscle and nerve changes and the memory of previous actions and their results, by making possible different responses to practically the same situation, require the exercise of choice. The present mood or need determines which of the results associated with a given stimulus will be most satisfying, and so determines choice.

But the child also develops very early a recognition of the difference between her own, instinctive desire and that of another. Associated with the idea of the other's desire is the memory of that other's satisfaction at a response made in accordance with it. It is also an instinctive desire to elicit expressions of satisfaction from another person for whom affection is felt. It is necessary to choose not only between different responses, but between the different satisfactions to be attained. These choices form the basis of the social development of the will. In adolescence the number of situations and of possible responses multiply bewilderingly, but if the will has been habituated to choices which regard the desire of others before the personal impulse, much has been done to simplify one of the most difficult problems of that period.

Affection an Inseparable Factor. Among the first and

the most persistent of the "situations" to which the child responds is the affection of persons around her. The first possible manifestation of this attitude is in physical contacts that satisfy its bodily wants—carrying, feeding, fondling. The first possible response from the child is a preference, in unmistakable baby language, for the persons whose methods are most satisfying. The satisfyingness of habit itself soon enters into these preferences. As the years pass the means of perceiving and showing affection increase in number and delicacy, but at root the child's affection is shown by preference for companionship. The satisfaction afforded by the "person who is the situation" is one of the strongest elements in the child's choice of various possible actions.

Childhood's personal likes and dislikes are strong, but the great differentiations of affection do not normally occur until the physical and mental basis for them is developed. Her affections, though they differ in degree, are the same in kind, and that kind is family affection. All likable adults are treated as belonging in greater or less degree to the genus parents. All boys and girls, older or younger, are just boys and girls, to be treated with the democratic spirit of childhood, unless this attitude has been modified by parental influence. With babies and pets spontaneous affection expresses itself in forms copied from family life. This is true also in games. Listen to the three-year-old with her dollie if you want to know how her mother puts her to bed. The baby spoon must have a mamma spoon. One little girl had two pancakes put on her plate, one large and one very small. She ate the tiny one first, and then saying, "Don't cry, baby, mamma's

coming," ate the other. No child needs to be told that the "great, huge bear," and the "middle-sized bear," and the "teeny-weeny bear" were respectively papa, mamma, and baby. The family is the unit of the child's world.

SUMMARY

The "preadolescent personality," then, is builded of certain ideas, activities, habits, and preferences, determined by innate capacities of body and brain, and by the varied forces of environment and education. Because environment in these earlier years can be so largely controlled, we can help to provide for the crucial time just ahead a sound and active body, good habits, adequate knowledge, wide interests, high ideals, and wholesome affections. The emerging personality will have quite enough to do in the adolescent years without the handicap of physical weakness, habits to break, interests and ideals to throw away or to acquire suddenly, or affections which conflict with maturing judgment. What a teacher, parent, or friend can do for an adolescent girl depends in large measure upon the experiences which the girl has already had. If as teacher or friend we come into the girl's life after childhood is past, without a knowledge of the main factors in that past our efforts to help will be largely futile.

Helpful Books for Further Reading. Bibliography, Numbers 11, 56, 63, 67, 69, 91, 94, 100, 102, 111.

CHAPTER III

PREPARING THE GIRL FOR ADOLESCENCE

WITH the changes that appear in the early teens there come to every girl new dreams, new experiences, new passions. But she will have no other muscular skill and bodily vigor to work out the new dreams, no other standards by which to interpret the new experiences, and no other affections by which to master the new passions than those which can be developed from the growth already made. The vigor of her will depends upon the vitality of the whole bodily mechanism.

Preparation an Educational Problem. If we did not believe that we can in some way do something to make the lives of girls different from what they are, and different from what they would be if we did nothing, this book would not have been written, and you would not read it. But the process of making any "immature individual" different, by purposeful action on the part of some other person who feels the responsibility, is the process of education. Differences in the future must grow out of differences that we in some way make in present behavior. Differences in present behavior can only be made by making changes in the conditions that call it forth. To insure the happiest issue of the troublous years of adolescence, the educative process must begin while those years are still in the future. If, as parent or teacher, we have the right and the opportunity to modify conditions in the girl's life through childhood, what shall be the goal and the method of our work?

The End and the Means. The purpose that defines

our educational goal must be to meet the girl's own need. It is a useless drain upon vital energy for her to decide anew with every return of a situation whether she shall do what ought to be done. In such fundamentals as obedience, honesty, and truth, habit should be supreme. Every girl has the right to be trained from babyhood into these moral habits, and also into bodily habits of muscular activity and endurance, of good digestion and excretion, of sound sleep and right breathing. It also makes a tremendous difference in what surroundings the dozen years of childhood are spent. What has the childish imagination to feed upon? What are the standards for childish imitation? What ideas are stored in the mind, ready for the new forces to work into purposes? Moral and religious educators are tremendously concerned with what the girl loves and chooses, but she must perforce love and choose only from what she knows, and she is obliged to show her preference and affection only by what she *can* do.

What means are available for achieving our goal? *Education*, which is, in its simplest definition, *a change of behavior through experience*, is made possible because of the facts already cited in the last chapter: More than one connection is possible between sensory stimuli and motor responses; various connections will be tried between these until satisfaction is achieved. To be sure, life is not so beautifully simple as that sounds! There are a few fundamental instincts which must work if the organism is to exist at all. Aside from these, so complex are all situations, and so varied their possible responses, that one cannot be sure of even the probability of the same response to a given

situation from a number of individuals. But if an educator could push a button and know exactly what would happen, how uninteresting his work would be! And we can count on these fundamentals: That which *produces* behavior is instinct, or the motor response to stimulus; that which *changes* behavior is the satisfyingness or annoyingness of experience; and that which makes behavior *permanent* is habit. It is this simplifying of the problem into the fundamentals of the situation and the laws of the response which make a goal and a method in education possible.¹

Educational Use of Situations. Babyhood is busy with contact. The baby comes into an unknown world, and part of her first business in living is to find out about it. The knowledge of herself as one object among others is the result of a series of experiments and discoveries. The people who form her world are also most important facts, and the laws of their behavior are among the information earliest acquired. A baby soon adjusts herself to an order of life which it is useless to attempt to change, but the caprice of her elders makes the world a puzzle, and justifies her in attempting to adjust it to her own caprice. A familiar situation gives confidence to anyone, child or adult. But to childhood so much is of necessity strange, it is unfair to add uncertainties where the child has a right to expect reliability. A promise or a threat, sometimes fulfilled and sometimes empty words; an act of disobedience sometimes punished and sometimes laughed at; affection sometimes repulsed and sometimes returned with vehement caresses—how can a child associate situation and response in consistent behavior, or

¹ E. L. Thorndike, Bibliography, Numbers 67, 94.

store ideas which unfolding intelligence can correlate into a conception of law and order?

In the cry of a tiny baby it is easy to distinguish the hurt cry from the hungry cry, and to alter behavior by altering the situation—by removing the pin or supplying food. But the growing child's selfishness or sullenness may be due to a human pin-prick, or teasing or bullying, or a hunger for understanding. It is easier and harder for the educator to alter the personal situations than the physical; harder if the adult person is one who will not alter his own behavior, easier if the person is one who has the child's interest sufficiently at heart to seek for the causes of given effects and behave accordingly. There is not space here to take up a subject upon which volumes have been written,² but only to emphasize the importance of a purposeful arrangement of the personal and impersonal situations to which the child must respond, to secure the responses from which habits which will ultimately produce womanly character can be formed.

Educational Use of Habit. The law of the baby's life is to get what is pleasing to her, and she will choose the quickest means to that end. If something unpleasant happens when the command from either parent is first ignored; if the desire is achieved by adding "please" and refused without it; if the gentle tone receives attention and the fretful one does not, habits are formed accordingly. The child who *never* gets what it cries or teases for will not long cry or tease for what it wants.

When the educator has decided upon a habit that

² See Bibliography, Numbers 58, 62, 76, 77, 89, for a few of the most helpful books on this subject.

the child should form, effective progress will come only by following the laws of habit formation. A connection once made between a situation and a particular response is easier to make again. It also grows easier the more times it is repeated. This is called the "law of use." But the repetition must be of a connection which was originally made by the child's own, instinctive impulse, or else the habit is only that of passively permitting something to happen to her in the given situation. A child will never learn to draw a triangle from having the teacher guide her passive fingers. But if from the marks made in her random playing with a pencil the child succeeds in bringing three lines together to form a crude triangle, with due encouragement "practice will make perfect." And so with the "curtsy," or with regular attendance at school, or promptness at meals, or any other desirable habit. The child could be bent, or carried bodily to school, or dressed and seated in her chair at the table, if sufficient physical force were employed! But no matter with what regularity such a procedure were carried out by the able-bodied adult, no connection would have been formed between the child's voluntary behavior and the respective situations of being introduced to a stranger, or seeing the clock hands point to half-past eight, or hearing the summons to meals. To get a habit started, the situation must first be so arranged as to secure the desired response from the child's own impulsive activity.

To fix habit, two factors are essential: the situation must be repeated without distracting differences, thus giving free play to the "law of use"; and the effect must be satisfying. Frequent repetition tends to

strengthen any connection and the more recently a given connection has been made, the more probable is it that response to the given stimulus will be the same. On the other hand, a connection which has not been made often or recently tends to become weaker, that is, harder to make again. This fact is called the "law of disuse," and the laws of use and disuse, together called the "law of exercise," are of greatest practical importance. Of equal importance are the "laws of effect," already referred to. They may be thus summed up: The satisfyingness of any response tends to strengthen the connection which produces that response and so to make it habitual; the annoyingness of any response tends to weaken the connection which produces it, and therefore works in the same direction as the law of disuse, to break up a habit.

Educational application would seem to be self-evident, and yet two of the most obvious practical rules which follow from these laws are constantly violated. *"Put together what you wish to have go together. Reward good impulses. Conversely: Keep apart what you wish to have separate. Let undesirable impulses bring discomfort."*³ Yet how stupidly have we told the little girl: "You need not try to beg off; you've got to go to Sunday school," thus putting the idea of compulsion, of undesirableness, with the thing we wish her to love. Far wiser was the mother who explained her child's absence from Sunday school as a punishment inflicted for improper behavior the week before. Surely, no two things should be kept farther apart in the child's experience than anger, temper, or trickery, and attaining a desired end; yet that connection is the

³ E. L. Thorndike, *Principles of Teaching*, p. 110.

very one we allow all too frequently to be made. To relieve our own annoyance, without thought of the effect on the child's character, we permit the storm of temper to be rewarded.

Making Good Habits Satisfying. If you have any part in training the girl in her childhood, hold up habits in the light of wealth to be achieved. Think a moment. When you hear the word "habit," isn't your first association with the idea of "something to break"? But if biting nails and toeing in are habits to be vigorously fought and routed, why not gaily pursue and capture habits of prompt and cheerful rising, and never forgetting to brush the teeth? It becomes a fascinating race between the children of a family, or with one's own record, to see how quickly a desirable habit can be formed. Which can dress most expeditiously? or how many minutes can one's own record be reduced in a week? How soon can the new scale be played perfectly without thinking of the fingering? How many days can the record remain unbroken of watering the plants or taking care of the canary or dusting the piano *without being reminded?* How many "clean pages" in the matter of not using slang phrases, or exaggeration, or yielding to some well-known provocation to temper?

In this habit-achieving, the "law of effect" suggests that a powerful aid in "stamping in" the new habit to real permanency is the prompt and unfailing association of some satisfaction that naturally goes with it. The time gained by quicker dressing or getting an assigned lesson without dawdling can properly be given to the fascinating storybook, or paper dolls at Jennie's house. The record of efficiency and reliability in forgotten household tasks should help determine readiness

and trustworthiness for some coveted responsibility or pleasure. This does not by any means suggest a bartering attitude, or a calculating selfishness. It is not so much good conduct paid for so much indulgence, but so much proof of fitness, clear to the child's sense of justice. The more acts of courtesy and unselfishness that have become habitual, the more opportunity for inventiveness in giving pleasure, for freedom in the promptings of affection.

Perhaps the importance of permanently forming desirable habits is to some less obvious during the years of childhood than in the transition years which follow it. We shall see that the break-up of some habits by the use of new motives then available is encouragingly possible; but all that can be "done and over with" in childhood is clear gain. When the new womanliness is ready for the center of attention it will demand all the girl's time and energy—and the educator's too. Habits that are a desirable life possession will be welcomed by both as a funded capital for the new enterprise.

While the educator is choosing the habits that will be needed in later years, appropriate activity must be aroused from among the impulses now available, and satisfying effects must have that quality now. If the little girl does not at present care one jot about being graceful, she almost certainly does care about being able to do things. A faulty standing position that is associated only with warnings that she will not look well when she is grown up is not apt to receive much attention from a girl of eight or ten. But if she sees the connection between that faulty position and some defeat in a present ambition, it will receive her careful

attention. That present ambition may, indeed, be one whose fulfillment is consciously remote. But if she sees that a woman with a crooked spine cannot hope to model freely as a sculptor, nor sing as well as if both lungs had their due space, nor make her future home as happy as she wishes to because there will be less strength to do what she wishes, the connection with the present ambition makes the effect immediate.

It is also legitimate to make a judicious use of "annoyers," according to the second law of effect. The little girl who rebels at brushing her teeth also rebels at submitting to the affectionate embraces of old Auntie White because of her offensive breath. There is a perfectly suitable object lesson ready to hand! Childhood's quick ridicule of affectation and of queer mannerisms can be turned to account if the ridiculousness is seen to be due to habits that were not broken.

It is quite as necessary to remember the fact of individual differences in the matter of what is satisfying or annoying. The thing we offer as reward may not appeal to this child at all. The rebuke that reduces one child to tears of mortification leaves another unconcerned. If punishment must be meted to a girl, in order to make "undesirable impulses bring discomfort," we must be sure that the intended punishment brings discomfort to that particular child. On the other hand, the thing that is associated with a desirable impulse should be a real incentive to its repetition.

Emotion as Motive. In most situations the strongest element of satisfyingness or annoyingness is the emotion which is aroused. The consequent influence on habit, through the law of effect, makes emotion of tremendous educational importance. Emotion is a

term better understood by experience than by definition, but it may be roughly described as the way an instinctive response feels.⁴

It is debatable ground whether there are emotions into which no sensations enter. It will be safe to say that for all persons through childhood and adolescence, and for most persons all their lives, the larger part of

⁴ For example:

You are sitting tranquilly reading, not thinking about the fact that you are also breathing, your heart is beating, your temperature is normal, and your dinner digesting peacefully. Suddenly your chair is propelled rapidly over the floor and you are tipped in it nearly to reclining. About the time you are conscious of this, if you can analyze what is going on, you will find that your heart has apparently stopped beating, and then jumped into your throat; your hands and feet are cold; your breath is quick and labored, and your mouth dry. As your head follows the chair-back still lower and you look up into the roguish face of the prank-loving big boy of the family, your face grows red, your feet and hands warm, your breath and heart-beat quicken, and the tongue becomes perfectly limber for the scolding the boy expects.

In telling of the experience later you will say that you were frightened and then angry, thus naming two primitive emotions.

What was your fright? Your consciousness of your instinctive responses. The "stimulus" of your suddenly and mysteriously changed position brought a ready-made response through a center in your spinal cord which changed the activity of circulation, respiration, saliva secretion, and many other inner factors. These were themselves a strong stimulus to the sense organs of temperature, pressure, and tension, and these sensations reached the cortex almost as soon as those which brought the perception of the change in your surroundings. The whole complex product, of sensations and of central processes which did not have time to become clear images or ideas, was the emotion of fear. The sudden transfer of attention from your reading to this complex just described was one for which the central neurones involved were unready, and was therefore annoying. The stimulation of the sense centers involved in the bodily changes mentioned seems always to be annoying. The emotion of fear is, therefore, always unwelcome, and one of the deterrent motives.

When you perceived "who was doing it" the situation was changed, the stimulus was altered, and the reflex response of your heart and breath changed correspondingly. The different circulatory and respiratory and muscular and glandular activity gave other strong sense-impressions which, with the perception of the changed situation, made another complex of perceptions and feeling tone, and you were angry. Anger is a contradictory sort of emotion in that it is both satisfying and annoying. The idea content is annoying, but the reflex effect on the glands stimulates to activity and to sensations which are, to a degree, at least, satisfying. It is this mixed character which makes it so puzzling to the educator. Perhaps it is enough to say here that it represents a group of powerful motives which become dangerous or valuable according to the associations, and that these associations are capable of control if handled with sufficient skill.

The good-natured laugh and affectionate "bear-hug" from the person who was the situation aroused many associations of ideas, and you felt the emotion of tenderness. This is an emotion which you can experience at any time by calling up the same ideas. These ideas could be reported as, "He is a dear boy, and I am fond of him, though he is a tease." But what is the emotion itself? It is these ideas, or the perception of them, plus something. In this case you can trace incipient movements of the arms as toward fondling, an upward tightening of the throat, perhaps a pressure about the eyes as of starting tears, and a sort of relaxation of various other muscles as of letting go a burden, and a slightly quickened breath and heart-beat.

emotional life is composed of some sense-perception or idea, together with ideas associated so quickly and so numerous that none of them come clearly into focus, and the accompaniment of more or less intense, but vague sensations of motor and visceral reactions of an instinctive kind. When these sensations from within are not accompanied by any definite idea we use the word "mood" rather than "emotion."

Persons, and ideas connected with persons, form the overwhelming majority of the situations to which human beings respond. One of the most permanent and compelling motives of life at any stage is the intensity of two emotions: satisfaction at approval of oneself by other people, and misery at failure to secure that approval. Why do men and women wear clothing at which they inwardly protest, and buy things they know they cannot afford? Because a swelling forward of the chest, a lifting of the head, and quickening pulse and general expansiveness of self-consciousness are instinctive responses to glances of admiration or envy. To most individuals these sensations are far more satisfying than the sensations aroused by being able to step normally, or by having one's throat protected but not bound, or by seeing three digits instead of a row of ciphers in one's bank book. If the situation "being made fun of by one's equals or inferiors" brings an instinctive response of wave on wave of intense, involuntary blushing, of choked breathing, and sinking, constricted heart, who would not prefer the torture of tight boots, or gladly toil for hours to procure superficial essentials that may win the approval of the crowd?

Educational Use of Emotions. Emotions can be used

educationally for three reasons: First, while they are always aroused by some sensory or ideal stimulus, they can always be separated from that stimulus in recalling the situation. The fact of a bad fall is distinguishable in memory from the fact that the fall frightened one. The details of an excursion can be enumerated as distinct from the pleasure which suffused every moment and every detail of the experience.

Second, the emotion cannot be continued while its stimulus is being analyzed. The return of the stimulus, or even its memory, may rearouse the emotion; but to analyze the emotion is to center the attention on something other than the situation which roused it, and so inevitably to produce another response. The only effective way to deal with hindering or harmful emotions is not to contemplate their cause, but to consider the relation of their cause, or of their effect, to other facts, and give them their proper value. It is good educational science which lies back of the nursery philosophy:

For every evil under the sun
There is a remedy or there is none.
If there is one, try and find it;
If there is none, never mind it!

Desirable emotions, on the other hand, are secured not by attending to the desired effect, but to the situation to which the joy or tenderness or compassion is the instinctive response.

Third, emotions can be detached from one situation and attached to another, and their powerful motive force thus be utilized in habit-forming. This is accomplished partly by the process of analysis, and partly by the law of association. For example: Chagrin is an

emotion so intensely annoying as to make us willing to endure almost anything else, rather than again experience the chagrin. It does not seem to make much difference in its poignancy whether the cause is using the wrong fork for salad, or being caught eavesdropping. But the fundamental situation to which chagrin is the instinctive response is failing to meet a standard observed by other persons whose opinions we value. In the first instance cited, the standard concerns artificial and external relations between people who are, after all, only a small fraction of the world. The second is a standard which applies wherever there are human beings to trust or distrust each other. It is one of those standards which, because it is inward and human and universal, and relates to the right and wrong of conduct, we call "ethical." Even a child can see that there are noble people in the world who may never have eaten a salad, or who may have known but one shape of fork to use for all purposes. But the child can also see that there is no time or place or condition where self-respect or respect for the rights of others will excuse underhandedness of any kind. We learn to be disturbed by chagrin, or elated by approval, according to the value of the standards by which we are weighed.

Adolescence is so overwhelmed with emotions that one of the greatest services that childhood training can render is to produce the habit of controlling them instead of surrendering blindly to them. If the girl learns to consider that an emotion is something to be understood, to have its cause ascertained and its effects considered, and to be directed or gotten rid of according to its character value, she has the key to solve most

of the riddles that accompany her growth into womanhood.

Emotion and Ideals. This is not an unattainable goal, although it has just been stated in words far removed from the little girl's experience. But do we not strive to teach children to be "afraid of nothing but doing wrong," to "hate nothing but meanness and sin" (translated into their besetting sins and tempting meannesses), and to translate their sensitiveness to ridicule into kindly thought for the feelings of others? Where we more often fail is in helping the little girl to find the causes of more complex emotions like anger or distaste, and to direct the muscular stimulation of a temper storm into controlled and efficient work instead of senseless muscular jerks.

One of the most effective uses of emotions is that which utilizes the approval and disapproval of persons who have the child's instinctive affection. Every child's standard is first incarnated, and she can go no higher than the values with which she is made acquainted. What is set before her by definite instruction will first be weighed in the lives the girl's keen eyes are watching. If it is not satisfying there, she will not be apt to use it in her own experimenting. On the other hand, nothing is more satisfying than a conscious share in the standards, and a conscious success by the tests, of the grown-up persons whose opinions are most valued. Religion might almost be defined as the appreciation of a supreme standard of values by which actions should be determined, and God as the Person whose approval is the supreme standard.

Hero-Worship. Father and mother are baby's first hero and heroine, and the attempted imitation of gait

and gesture, voice and acts, is the expression of incipient idealizing. At first the ideal must be a concrete individual. With the story-hearing stage goes objective dramatizing or imitating; with story-reading comes subjective personifying. The little girl who is glued to the book is Snow White or the Lady Alicia. What you pry loose and send to do dishes or learn arithmetic is a captive princess in the ogre's power, who will some day throw off the hated disguise (of pig-tails and freckles and big apron) and be known to the world as her true self. That self is the Ideal which the little girl is building, from the "stylish" guest, from fairy queen and enchanted princess, from the great ones of history or the tawdry figure in the newspaper spotlight. Habits of thought are being graven deep, to determine the direction which the slumbering forces will take in the next stage of development.

Interests: Instinctive and Acquired. Interest is manifested by involuntary attention. To small children moving things, small objects, bright colors, and noises are almost universally interesting. As children grow older individual differences in interests appear. It might be said that interest in any given thing in the world (such as music or machinery or pictures or arithmetic) varies in individual children from great intensity to none at all. A child's circle of instinctive interests may be very narrow, but there is scarcely any limit to the number which may be added by the law of association. Interest always spreads from anything which already arouses it to something else which is closely associated with it. The little girl who has done indifferent work in arithmetic suddenly manifests great interest in the subject when she reaches the next

grade. It may be that a delayed connection in her brain is just now ready to work, affording new instinctive interest in the subject; or it may be that the teacher has shown how indispensable is the multiplication table and the ability to add and subtract quickly, if one is to be chosen on the committee to buy the groceries for the Thanksgiving baskets; or perhaps interest is in the new teacher and in a desire to please her by good progress. Affection and interest are closely associated.

Educational Use of Interest. To find a compelling natural interest, and then to fasten to it the thing you wish to make interesting, is the surest road to success. Moral and religious education is peculiarly dependent on this law. By care in directing these radiating interests, they may be made literally to reach around the world. Whether a vine lifts glossy leaves and full clusters or struggles fruitlessly in the mud depends on the trellis provided. Whether the little girl becomes, as a woman, a broad-minded leader in civic affairs or an empty souled gossip depends largely on those who direct her thirst for information.

Some of the leading child-students are convinced that even as little children the average girl is more interested in persons than in things, and the boy in things than in persons. Interest in persons is the basis alike of petty sensitiveness, of itching ears for gossip, and of all the great philanthropic and educational movements. Interest in things is the foundation for science, for economic achievement, and also for that subordination of human life to things which causes the greatest failures of our civilization. If the woman is to be well-balanced, we must take that one of these two interests

which is dominant in the child and tie it solidly to the other. The great machinery of the industrial world becomes interesting because of the people who use it. Unseen people may grow interesting because their hands have fashioned the myriad things the girl uses. The four-year-old who is enraptured with the pretty wreath of flowers on her hat can be made eager to help the little girl who could not go out to play because she had to make those forget-me-nots. When she cuts and packs and mails to a kindergarten in Africa bright-colored squares of cloth, she will be eager to know about the little brown baby hands which will sew the beads on the same bright squares. Such interests are building out-going channels of habit in the child mind through which the woman's heart can flow out toward the ends of the earth, instead of stagnating in self-pity.

Educational Use of Imagination. We have seen in the preceding chapter that imagination depends upon what the child has experienced, for the material it can use in its fanciful construction. The form of these imaginative creations will depend upon the child's dominant interests. Education has nothing other than the power of imagination on which to rely for bringing to the child's comprehension and understanding that which cannot be made present to its senses. That is, education uses imagination to extend the child's experience. The little child can understand the care of the heavenly Father only from her experience of parental care. She can appreciate the life of the child Jesus because she knows what it is to be a child, to obey, and to act so that everybody approves. Her relation to Jesus as teacher and friend will be real, because she has other teachers and friends; but she cannot form an abstract

idea of such relationship. Three-year-old Margaret's nurse, Katie, had explained that "Jesus lives in the hearts of good people." Is it a tribute to Katie's goodness that Margaret eagerly explained to her mother, "I know where Jesus lives!—in Tatie's tummy-box"?

To the little cripple in Mrs. Ewing's *Story of a Short Life*, bravery was an attribute of soldiers, and could be shown only on the battlefields. But when one whose courage was vouched for by the Victoria Cross showed him that bravery is in bearing pain without flinching, the child in his wheel chair bore his suffering like a real hero.

The child whose vivid imagination leads to actual confusion of scenes that are only ideas with those that are present to her senses can be helped to test reality by comparing the effect on herself with the effect on others. Big sister would not sit down on the chair if she too saw the imaginary playmate. The test for "what is true" may be "what is true for others too." This same law holds in the age-old problem of the ideal and the real. When the child begins to challenge fiction and fable and fairy tale, the test can be "Is what it means true?" So too the shining Purpose in the child heart is to be made true by deeds which other persons can know and judge. But while we teach the necessary habit of testing truth by facts, truth which is unseen must not be made less compelling to the child's will than facts which are seen.

In later childhood the keenness of the senses and increased power of handling objects carefully make it the time for first-hand acquaintance with the world of nature, and the accurate gathering of scientific information. The collecting instinct and the avidity for

stories, together with her undiminished power of dramatic imagination (or entering into imagined situations personally) make it possible for the little girl of ten to be at home in the wide world. Objects from far corners of the earth make her eager to know the life of the people who made them. What do little girls in India do all day? How do they eat and sleep and work and play? What are their houses like? How are the trees and fields and flowers they see different from ours? What have I to share? What can I do to make children in other countries happier? This is a natural series of interests developing from instinctive curiosity about people and delight in activity, to breadth of knowledge and social helpfulness. These are interests that are still to be reckoned on and used in adolescence; but if they are used and directed in later childhood, much has been gained.

An Educational Problem of Interests. Children from four to eight frequently, and from nine to twelve occasionally, show marked preference for the companionship of individuals or groups of the opposite sex. If this is accepted in a perfectly matter-of-fact way and no suggestions given, it will pretty certainly prove to be based either on like interests or on response to some personal quality which may or may not be in itself a sex-characteristic. The antagonism and repulsion which boys and girls normally show for each other in later childhood is based similarly on diversity of interests and habits. These may, to be sure, possibly be of themselves sex-differences, but in all this there is normally no sex-consciousness. The little girl (or boy) who uses the terms or manners of courtship is either abnormally precocious or the poor little victim of

grown-up folly. Teaching a little girl to coquette, and to treat little boys as sweethearts, and teasing her about her beaux, is exactly the same sort of immoral vulgarity as teaching the baby boy to swear. For the amusement of grown-up people of perverted taste, habits that undo character are foisted upon the helpless child.

It is true that the thirst for information, about both facts and relationships, early impels questions as to the origin of life and as to differences between the sexes. It is only the mystery and evasion in the information elicited that provokes prurient curiosity. Sexual responses can be evoked in small children, but so can pertness, lawless disobedience, and other undesirable reactions, if the stimuli are supplied by ignorant or foolish persons. They are not more "natural" than the uncanny sharpness in self-defense shown by the street gamin, which we deplore as the result of wrong conditions.

Education of the Will. It is charged by some social workers of wide experience that "the modern woman is not adequate. She is subnormal nervously, deficient in muscular coordinations, and, because of these defects, lacking in mental and moral stability, despite brilliancy of intellect and tenderness of conscience." Workers with fallen girls find it "not difficult to create in them the desire to do right. They are still responsive to ideals, but they have no wills with which to follow ideals. . . . Even among women with unusual moral force it is difficult to find one whose nerves do not at some time betray her in exasperating ways."⁵ This writer thinks that feminine irritability, lack of inhibi-

⁵ The Play Life of Girls. Beulah Kennard, Pittsburgh Playground Association.

tion, bursts of nervous energy, neurasthenia, and hysteria are due to "arrested development rather than to overstimulation. . . . Checked in play, her motor activities fall below the normal and her motor memories soon follow."

The author also shows that since imagination must use some material, what is lacking in first-hand experience is supplied by sentimental fiction; while the nervous energy which should direct motor activity seeks a new outlet in emotion and sensational excitement. The conclusion of this worker in public playgrounds and in vocational education of girls in department stores, is that: "Lack of good, sound, hearty muscular *play*" in childhood is the cause of the "sensational affectability, irritability, and lack of mental and emotional poise, lack of muscular coordination, and defective inhibition" undeniable of many women of our day.

The present years are rapidly accumulating gain in improved facilities for muscular activity and play for girls. The "women of our day" had a childhood hampered by far more conventionalities than have the women who are now girls, or children. Yet it is a question how many times a healthy little girl's spontaneous and wholesome activities are still checked by cautions against being "unladylike" or "tomboyish." It is a question for still more serious consideration how much of the interest in persons rather than things, and in feeling rather than doing, established by scientific experiments as undeniably feminine characteristics at the present time, is due to early denial of the girl's real instincts. When the strain of adolescence comes, the differences in a girl's training show more plainly,

and the faulty habits she has acquired cause her to be known as impulsive, vacillating, weak, headstrong, or stubborn.

Educational Use of Bodily Activity. The little girl has the right to achieve a healthy will, governed by right ideals and affections. Energy of will in adolescence is conditioned by the fund of vitality which childhood brings to girlhood, but this vitality is more than mere bodily vigor. It includes bounding health, but also a knowledge of self and environment gained by first-hand tests, nerve poise, accuracy of bodily control, efficiency in action. How is all this to be secured? By appropriate activity. The instinctive responses from among which a girl can choose depend for their scope and strength upon the variety of situations which have stimulated them. These usable experiences are also dependent upon the stimuli having been presented when the appropriate instincts were most ready to use them. If a girl is to deal with a world of realities, she needs to experiment with real things, not merely read about them or play with those that are selected for her. Her knowledge of persons must also come from experience with real persons. "Team work" and the ability to put one's best effort into a project, and to lose the game without losing self-control, do not come in solitude, or by reading stories. Boys win these abilities by their own activity in competitive games and in using tools and materials—activity that is denied to most girls. That fewer girls than boys have these particular abilities therefore seems to indicate not so much difference in original nature as in opportunities.

Education for "Womanliness." It is probable that during childhood most sex-differences in activity are

artificial. The average ten-year-old girl who has had a free chance and proper clothing can climb as high a tree, "skin a cat" as neatly, "chin" a bar as many times—yes, and bat a ball as far, as a boy of the same age. It is not certain that she can throw the ball as far, but she can skate as well. Indeed, the fact that they did not settle questions of superiority in quite as primitive fashion as their brothers was due, if the testimony of many older girls is not to be barred as unreliable memory, not to any difference in the fighting instinct, but to adult authority. There may, however, have been greater instinctive submission to that authority. If the girl is to have the vigor and poise and judgment she needs as much as the boy, her interests should be as active, varied, and objective as his.

There will, of course, be great differences in the natural interests of individual girls, but during this first dozen years the child is developing a *human* individuality. Sex distinctions need not be emphasized, for they cannot be vital until sex-differentiation takes place. All this is perfectly compatible with training in habits of modesty and ideals of womanliness. Modesty, self-reverence, pure-mindedness, and refraining from too-familiar contact are surely desirable between children of the same sex, as well as between boys and girls. In later childhood it is essential that both boy and girl have an elementary but true conception of the meaning of sex and of the development about to take place in them. But it is as essential for one as for the other, that nerves and muscles and ideas and judgments be strong and reliable from exercise with reality.

SUMMARY

In preparing a girl child for the strain of adolescence one must depend upon the stimulus of her environment to bring her experiences, and upon educational laws to form her mental and physical habits. The satisfyingness or annoyingness of emotion is the strongest factor in making or breaking habits, or forming ideals. Ultimately the strongest motive for action according to high standards is in some relation of human affection. The new affections of adolescence may be strong enough to break a wrong habit, but this is wasteful. The wise builder of human life, to make his work effective from the start, must know what responses are possible in the developing girl. To attempt to explain the principles of food values to a three-year-old and leave her thereafter the choice of her diet seems a mistake too absurd to be made. We know that the formation of right habits of eating depends upon the mother, to whom the little girl's instinctive response is affectionate obedience. But at twelve, when her dominant interest is in the reasons for things, many parents make an equally woeful mistake in attempting to control her life by habitual obedience or sheer parental authority. At sixteen, when her life is a misty dream of romance, the stimuli from which she will gain her experience will be different from those of childhood, but the same laws of education will apply at each different stage.

Helpful Books for Further Reading. Bibliography, Numbers 45, 50, 58, 63, 64, 65, 66, 67, 69, 72, 76, 77, 81, 94, 95, 96, 99, 100, 103, 104, 111, 113, 121, 122, 123.

PART II
EARLY ADOLESCENCE

CHAPTER IV

THE PHYSIOLOGICAL FACTORS

Why "Adolescence" Has Been Used as a Masculine Noun. A few years ago, when educators began to realize that the boy or girl entering the teens was different from a child, and that the boy or girl in the late teens was different from a mature adult, the word "adolescence" became popular. Now, the individuals of this transition age who commonly thrust themselves most prominently into notice are boys; and those who studied and wrote and spoke most about this stage of growth were men, and their "inside information" came from their memories of the boyish point of view. Hence it happened that some time since, in a Southern Sunday school convention, the father of a large family, listening to many discussions of "the adolescent," finally said, dryly: "I don't know much about this 'adolescence,' and I don't know whether gals is supposed to catch it too; but I do know that the gals is just as ornery as the boys, or a leetle more so."

Anyone who has not the patience of complete understanding is indeed apt to find the "ornery"-ness of a girl almost intolerable for a year or so. But if her self-assertiveness, obstinacy, unreasonableness, and varying moods are hard on those who live with her, what about her own hardships in living with herself?

Wide Variability of Adolescent Girls. Another reason why boys were earlier studied is that "boy nature"

seems to be more calculable. Society has permitted boys to escape the barriers of conventionality in following their gregarious instincts, so their groupings are better developed and more democratic. Custom has encouraged, perhaps created, greater individualism in girls, for their socializing has been confined to smaller and less varied groups. The girl has had less necessity to modify her personal peculiarities, and usually fewer forces have acted upon her. But these forces, because they are fewer, have been the more intense in their effect. The result has so accentuated differences in temperament that a prominent educator of girls has said, "Any sentence that begins 'All girls' is a lie."

There is just one exception to this statement. "All girls," by the very fact of time, pass, whether slowly or rapidly, through certain physiological changes which, because they fundamentally affect the development of mind and character, must be given first consideration. These changes may be roughly divided into the "gross bodily" changes (of bones, muscles, glands, organs), and the "cerebral" (or those conditioning mental development).

The Child-Personality Relatively Stable. During the last few years of childhood, a girl's growth is relatively slow. She has mastered practically all the coordinations of which her muscles are capable; at least those she does use are well accustomed. When she learned to walk and talk, or to wipe dishes, or sew, the movements focused all her attention. She was acutely conscious of how the muscles felt when they worked, and of just where on her body the contact with objects occurred. Learning was choosing the feelings of the movements that brought the right results. Many

adjustments and contacts brought bumps, or pricks, or broken dishes, or punishments. Success and praise, or accident and blame, or ignorance and disappointment brought the instinctive tears or laughter, temper or fears, which at first were new sensations. But now the learning of these familiar movements is forgotten, and they are hardly "sensed" at all. Emotions are associated with appropriate causes. Her world is thoroughly explored, and yields her hardly any new sensations. If normal, healthy, well-disciplined, and surrounded by well-poised adults, she has few occasions for violent emotions. The slow growth of these later years, and the slow passing of time to a child, make her seem to herself and to us a very definite personality, whose relations to her world are constant.

The Beginning of Adolescence. But surely, and some times suddenly, all this is changed. "Early adolescence" is the name given to the period of growth and ferment culminating in puberty.¹ Usually there occurs about the beginning of this period the most rapid growth of the whole body since babyhood. If muscles and bones kept pace with each other, it might not be so disconcerting; but nature's way is to concentrate growth energy first in one spot and then in another, and as bones stretch muscles too short for them, or muscles press against each other till bones and skin regain their proportion, the nerves report the tensions and pressure in sharp "growing pains." A new mechanics must be learned for getting the familiar

¹ "Puberty" is here applied to the relatively short period of growth of the generative organs culminating in girls in the establishment of the menstrual period. In the United States the average age of girls at first menstruation is thirteen and one-half to fourteen and one-half years, which makes the period of "early adolescence" extend from about twelve to fourteen or fifteen. With individuals the age at which the changes begin, and their duration, vary widely.

tasks done. Dishes drop because the arm overreaches. The girl stumbles because, as she complains, "my feet disappoint me so!" During this process of growth the sensations from the body force themselves acutely into consciousness.

Besides, the body as a whole is in strange relationship to the familiar environment. A sudden difference of from two to six inches in the level of the plane of vision makes one literally "see life from a new angle." To draw the chair the customary distance from the table and upset the physical and social gravity of the entire circle by unexpected knee-impact is an experience far more certain than "fear of the supernatural" to produce what William James called a "vertiginous baffling of the expectation." The girl is homesick to sit in her now impossible pet rocker. She is painfully conscious that everything is different, including herself—and she is exhorted not to be self-conscious!

Changes Due to "Somatic" Growth. This business of manufacturing new bone and muscle tissue is expensive of energy, but, curiously enough, it has to be carried on by heart and stomach and lungs that enlarge but slowly in proportion. These organs can be made adequate to furnish needed foodstuff for building and to care for the increased waste only by much exercise to help the circulation, much water to help eliminate waste, and frequent rather than too hearty meals. The growing muscles are often loath to do their part, and their best encouragement is plenty of sleep, during which the stretched cells can rest, and the nerves grow to keep pace with them. If these helps are neglected, the hollow chest, muddy skin, and the weakness of the undernourished body bring discouraging failure to

meet her own æsthetic or moral ambitions. To be lazy, and homely, and know it; to care dreadfully and yet not be able to help it, is tragedy indeed!

These changes are enough to cause tension, fatigue, and emotion, even though they differ from those of childhood only in rapidity and extent. But a far more fundamental change is taking place.

Changes Due to Growth of "Reproductive" Cells. We have seen in a preceding chapter that the first step in the development of the embryo which grew into the girl child was the division of the germ cell with all its possibilities into "somatic" or body cells, and "germ plasm" or "reproductive cells," and that in the first years of life the individual is developed almost entirely from the "somatic" half. The rapid growth just described as taking place in this period is still that of the body, of the same "somatic" origin. The "reproductive" part of the original germ also subdivides in the embryo, and the girl baby has the complete number of ova that will ripen throughout her life as a woman. These undergo comparatively little development through childhood, but are preserved like hid treasure in the rudimentary reproductive organs until the body of the individual shall have become adapted for self-support in its physical environment. The seemingly erratic growth of these last few years is preparing the body for its new inner developments.

The contrast between the reproductive and the body cells is interesting. Of the latter the nerve cells develop most rapidly of all. Probably before birth most of the nerve cells that will ever be used by the adult are already formed, but they grow in size and in number of connections until long after the bone and

muscle and other skeletal cells have their growth. This is because from the very moment of birth they are continuously stimulated by sensory stimuli, both from without the body and from its own inward activities. Normally the reproductive cells and their special nerve connections are very little stimulated until their development begins, a year or two before puberty. Then this wonderful part of the individual, the other part that is literally parent, twin, and child, begins its delayed growth. In contrast with the billions of cells in the adult body, the number of ova in the ovary at puberty can be counted within the one hundred thousand limit. No more are ever formed, and these are ripened and discharged throughout the thirty years or so of reproductive life. In connection with this preparation for the ripening of the germ cells occur other changes in the body itself. Those most noticeable are the increased size of the generative organs proper, the consequent alteration in shape and proportion of the pelvis and deposits of reserve material in the form of fat, especially in the hips and breasts.

The Functions of the Ovaries. The generative organs have two uses. One is to carry the germ plasm from which is to come the next generation. In woman this plasm is in the form of ovules, carried by the ovaries. The uterus, tubes, lacteal glands, and other parts of the female generative organs are accessory to the needs of motherhood.² The ovaries are the organs of primary importance. Their other use is to secrete certain substances which are sent, by way of the blood, to every

² It is here taken for granted that any conscientious leader of girlhood will have the simple knowledge of anatomy, physiology, and hygiene given by such books as Numbers 99, 107, 109, 110. What is given in the text is introduced solely for its psychological and educational bearing.

organ and tissue of the body. These substances have been named, from a Greek word which means "messenger," *hormones*. Any organ in the body which secretes some substance needed by other organs is called a gland. For instance, the liver secretes bile, and glands in the mouth secrete saliva, and these substances are needed in digestion.

The glands just named have little tubes called ducts through which their secretion is poured into the mouth or the intestines, to be mixed with the food. Because of these ducts, the use of these glands was easily learned early in the history of physiology. Other glands are "ductless," and their use was hardly suspected until nearly the middle of the last century. Such an one is the thyroid, which when enlarged forms what is called goiter. When its secretion is too great in quantity it overstimulates certain centers till nervous and heart diseases follow. When its secretion is deficient or lacking, grave disorders of skin and bones follow; and if the disorder begins in childhood, the person becomes the dwarf, perhaps imbecile, known as a "cretin."

There are many of these "ductless glands," and about many of them there is still little known except that they are indispensable for normal health. It is quite certain that the different chemicals which some of them secrete are necessary to stimulate the growth of different tissues. It has been found that some of these glands are always diseased when certain bone diseases are present. The normal growth in size of body, then, is due to the stimulation from hormones manufactured by certain glands and brought by the blood to every tissue which needs them. Why do children ever stop

growing? Because other hormones, from other glands, neutralize these stimuli.

The ovaries are the "ductless glands" in the female (corresponding to the testicles in the male) whose internal secretions stimulate the body to produce the distinctive marks of sex-difference, and also balance whatever stimulus to skeletal growth the blood has heretofore been carrying about. Thereafter bone, muscle and other tissues are renewed as they wear out, but do not increase in stature. The blood vessels and digestive apparatus finally catch up with the muscles and bones, and a whole network of nerves, connecting the newly developed organs with the brain, increases the number of connections to be ready for its task. Groups of central cells in the brain "ripen" so as to take care of the new sensations, send the new motor orders, and connect the new system with those already in use.

Conditions Affecting Nervous Sensitivity. It is a matter of everyday observation that anyone's sensitiveness to sights and sounds and temperatures and odors varies with the state of health, or fatigue, or hunger, or is affected by drugs. So also varies the ability to control the muscles in work that requires endurance, or nicety of skill. A sound that is not consciously heard when one is well and busy becomes excruciating torture to the fever-tossed patient. Tracing the hair-like lines in metal pattern or embroidery may be easy enough customarily, and yet after a sleepless night even with the same amount of illumination the line may become invisible at intervals, or the hand slip. The psychologists call this variation a "raising" or "lowering" of the "threshold of stimulation" or the "threshold of discrimination." The person who sleeps

soundly on as his alarm clock repeats its noisy assault on his auditory nerves shows that their "threshold of stimulation" is much above its normal plane. If when he awakes he feels annoyance at the persistent flatting of scales practiced on the violin next door, he shows that his "threshold of discrimination" for pitch is lower than his neighbor's. Similarly, one may sit placidly through various clangings and bangings of street-cars or nearby machinery, when work and digestion are going on smoothly. But if dyspepsia gnaws, or threads snarl, or subordinates spoil a day's work by stupid failure to follow directions, a sudden slam of a door or a creaking window blind will find a much lowered "threshold of stimulation" throughout the sensorimotor path. The evidence of this is the violent start or the excessive energy with which the offending catch is fastened. Certain drugs and anesthetics raise the threshold so high that no stimulus will produce a response during their influence.

Effect of Early Adolescent Changes on the Nervous System. The result of the clash of the hormones of growth and sex causes unstable equilibrium throughout the girl's entire organism, but often its most marked effect is that on the nerve and brain cells. The development of criminality which often takes place at this age in children who have hitherto been perfectly normal is sometimes the result of a disturbance of this balance so great as to become permanent. It is to be doubted if this result would take place if the social environment were intelligently controlled so that stimulation of the hyper-sensitive reflex "paths" could be eliminated. For example, while under normal conditions sociability is most helpful, under certain forms

of abnormal physiological disturbance "the surface of social contact should be reduced." In pathological cases of cruelty, to animals or to other children, it has usually been found that the threshold of stimulation of many of the senses had been raised so high that cuts which caused profuse bleeding were not felt as painful. A similar raising of the threshold in the brain cells involved in connections of "images," or "associations of ideas," made it impossible for the child to associate the idea of pain in others with the blows or wounds which he inflicted. Such are, of course, extreme cases; and at the other extreme are those in which the threshold of stimulation or of discrimination is so lowered that commonplace situations quickly start associations of ideas which arouse reflexes of nausea, of terror or rage, of affection, or sex-passion.

Physiological Effect of Environment. The physiological development of girlhood is further complicated by the high pressure of modern life, from which persons of no age may now escape. Growth and emotion both make drains upon vitality, and more sleep than customary in later childhood is imperative. But the girl is beginning her high school and must study under the pressure of her new ambitions, or she leaves home to work in a factory, where she meets the added tension of "speeding up" to keep her job. Work confining indoors, close adjustments of the eyes and of the small muscles, and emotional stimulation, impoverish or overstimulate the chemical activities of all the glands. Much outdoor life, vigorous exercise of the large muscles, and wholesome fun are essential.

But instead the hours out of schoolroom or factory are all too often spent at the crowded and stuffy

"movie," where the wavering film strains the eyes and stimulates the imagination to intensest emotions. Even if the number of moving-picture evenings is parentally regulated, the new social sphere into which school or wage-earning life now admits the girl introduces her to modern dances; or else, contented and proud that she "loves to read," we fail to realize that the literature most accessible to her, in popular magazines, is largely sentimental and unreal, if not suggestive and salacious. The suggestion of the magazine story or the "newest" dance may not be understood by her innocent mind, but either one will usually stimulate the newly grown instincts as inevitably as putting a "pacifier" in a baby's mouth stimulates the sucking reflex.

The frequent occurrence of "nerves" in young girls in the upper grammar and early high-school grades is a condition for which the school as such is not responsible.³ But it is a fact which calls for intelligent cooperation between parents and school authorities, to make the home and school and recreation conditions as wholesome as they may be with intelligent care, and to make them elastic enough to allow for the incalculable variations of individual development during this period. If the girl has sufficient and suitable food, all the sleep she can possibly accomplish, plenty of energetic exercise out of doors, the stimulation of wholesome companionship, and tasks that do not tax finer adjustments of senses or muscles; and if school work is not made nerve-straining by attempts to cover a specified amount on pain of losing the good opinion of oneself, one's teachers and one's fellows, a fair amount

³ Compare King, Number 22, pp. 59-64, 182ff.

of good hard study will usually be enjoyed, and satisfactory progress made.

SUMMARY

Early adolescence is a period of the most profound physiological changes. These changes by their rapidity or extent may disturb any or all of the functions of the body and brain. Bodily adjustment is further complicated at this time by the development of the reproductive organs, and by the effect of the chemical secretions of the ovaries upon all the various organs and tissues. One result of these newly active hormones is the maturing of certain nerve connections and brain centers. These are the basis of the "delayed instincts" of sex or race, which are fundamental in developing an individual child into a participating member of society. The physical regime of food, clothing, sleep, and exercise, as well as the social stimuli of recreation and companionship, must therefore be intelligently adjusted to help meet the unusual demands and preserve health. Without duly comprehending these physiological factors it is impossible to find intelligent or effective solutions for the social, educational, and moral problems of the young girl. If health is preserved, the necessary physiological adjustments can take place successfully and in good time, and conditions are then present for social, educational, and moral adjustment also.

Helpful Books for Further Reading. Bibliography, Numbers 22, 32, 33, (59), 69, 99, 109, 111, 114, 115, 119.

CHAPTER V

THE PSYCHOLOGICAL FACTORS

WHILE mother is kept busy letting down skirts and letting out or taking in belts or seams, the patience of the family and of teachers is often taxed by unexpected lapses of memory, or tantrums of temper, or bursts of tears. The girl herself has a double perplexity. She is as much surprised at these unusual happenings as anyone else, and after they have happened she has a "whole lot of feelings" which are even stranger than those which accompanied the exceedingly "observable" behavior which puzzled her elders.

Mental and Emotional Confusion. The state of mind accompanying this break-up of everything accustomed is a "buzzing, blooming confusion" worse than that of the new-born babe to whom James applied the epithet, although it is of a different sort. The changes in relative and actual weight and space relations cause altered pressures on the sense organs within the body, and with the quickened blood flow and its different chemical composition change the customary sensations. These are combined with the sensations due to the different adjustment of the rapidly growing body to everything outside it. The senses are more acute,¹ and odors and tastes heretofore received with indifference are now quite unbearable.

¹ Tables from Gilbert's studies of school children, showing the increased sensitivity and discrimination in touch, weight, taste, smell, color vision, etc., quoted by Thorndike, in *Educational Psychology*, vol. iii, pp. 275ff.

The development of nerve connections, and the ripening stimulation of dormant brain centers, mean new interests and new instincts, which replace or mix with the old with the bewildering changes of a kaleidoscope. Such a familiar "situation" as Tom Smith looking at her, or not looking at her, brings entirely novel "responses"—a blush one day, the next a coy glance and an impulse to see if her hair ribbon is just right, and on the third an indecision whether to be good friends or to snub him. Many new "paths" are equally ready to connect, and each leads to a whole train of ideas and habits. Both the bodily sensations and the new instinctive responses are, or cause, emotions—well-known, brand-new, or mixed!

The personality which the little girl had achieved was incomplete and rudimentary, but it was a whole—"integrated," to borrow an apt term from psychology. In her far-off babyhood she had learned that her toes were herself as the socks she pulled from them were not; and that her teeth were "tied in, they belong to me." "Mine" and "not-mine" were distinguished a little later than the "me" and "not-me." Her rights and privileges and duties in the enlarging social group of home and school had become clearly defined. Her affections had found outlet in thoughtfulness and unselfish service. If well instructed, her standards of "right" and "wrong" were clear as black and white. Her interests, her duties, and her faults were freely talked over with her by her elders. The queer gnawing under her heart that came when baby took the room in mother's lap was inelegantly but frankly referred to as "having her nose out of joint." She did not speak of that oppressive weight on her chest after

her first deliberately planned lie, but father knew without being told, and gravely talked to her about her conscience. From the earache to her stage fright over her first "piece" in school, she experienced nothing but what others showed they had already felt and understood.

In her quest for information, there was always some one who knew, even when father or mother were too "tired" or "busy"—or ignorant, or foolish—to answer. If they were wise, she has had her normal curiosity concerning life's beginnings satisfied, and knows the reason for the physiological changes now taking place within her.

The "Unknown Quantity." But now the thing that puzzles and troubles her is that she does not feel at all acquainted with herself. In fact, herself is so unexpectedly different at incalculable intervals, that she despairs of ever getting acquainted again. People seem to expect her to be the same little girl, or else a grown-up person, very different from any self she has yet discovered. Now, if other persons had ever had such an experience, wouldn't they say something about it? And if they haven't, what is the use of trying to tell them? If they know what fun it is to make Tom do any "stunt," no matter what, by—well, she can't tell how, *but she can make him every time!*—well, why are they so shocked? Either they never knew this delicious sense of power, or they have it no longer, and are jealous of her because she has it.

Or if her new sense of romance and beauty make her overconscious of her own gawkiness, how can she bear to put into words that which would only make people laugh at her? Even the rare girl who does not

feel herself either misunderstood or not understood, will probably lack powers of self-analysis to give anyone her confidence if she would. So the girl at this period is usually mute regarding herself. Wise and happy the friend who recognizes the difference between inarticulateness and indifference.

The Self in Transition. What is really happening is that she is entering upon the possibility of becoming a factor in the life of the race. She is not yet a woman, but the sex life has awakened in her. What causes her difficulty is the process of growing from child into a woman, and being neither the one nor the other. Her life is no longer a clearly defined whole, for its boundaries are widening rapidly, and all the past and present and future are dissolved together. The making whole again (or "reintegration of the personality") is the task of the next stage of her growth. At present she is clinging desperately to the conviction that, strange and incalculable as her changing self may be, it is still herself. Other persons have a new interest and a new importance in her eyes, and she feels that she herself should now have an equal new importance in their eyes.

Self-Assertion. This instinctive desire for recognition as an equal member of society dominates her responses to the new inner and outer situations, and is the cause of the self-assertiveness so prominent during these years. This assertiveness is one of the phenomena most exasperating to those intimately concerned. While its basis is her new consciousness, due to the new forces at work within her, it is interpreted by her as justified by her years of experience. She knows all that the family knows, and can do things without being told. Surely, her opinions are worth

consideration. Her self-assertion is a passionate protest against the obtuseness of those who persist in treating her as a child. She is partly right and partly wrong. The new personality should be respected, but it has no right to dominate the family. If the family life is serene and considerate between its grown-up members, there is likely to be little friction in the new adjustment, when her share of forbearance is placed squarely before her sense of fair play.

It is in the home, indeed, that the new self meets the most decisive, and usually the first, determination of the new relationships toward the world. From sheer force of inner growth the self takes a new attitude toward the family. Individual temperament and the course of events combine to determine whether the new attitude is a sudden crystallization, memorable as a distinct milestone of experience; or whether it is gradually achieved, and the girl knows that she has the different attitude, though she may not know when she took it. It is a loyalty that identifies self with family because one chooses rather than because one must. Often the occasion, or the result, of this changed attitude is a voluntary sacrifice for the family advantage. "I am not going to high school this fall," quietly says the oldest daughter on the farm. "There are two little sisters under three years, and I am old enough to give this year to mother." Another says: "You did not know that Mr. Gilbert was going to fail and be unable to pay you, father, when you promised me the piano. I can practice at Cousin Lettie's another year."

Individual Variability. Now, the nervous make-up of either one of these girls may impel her to "take everything hard," and so there may have been days or weeks

of battle before she came to her decision. In this case the decision itself releases the nerve tension, and there is a rebound of light-heartedness, and an almost delirious rapture over the appreciation shown her. On the other hand, there are plenty of girls whose nerves of impression and expression always connect without delay or tension, and whose only check upon immediate action is the habit of considering whether an action is right or wise. To such, to put together the idea of mother's need or the family financial stress is to make the offer. The sacrifice is not less, nor is there less pleasure in father's and mother's grateful appreciation; but she would say with honest surprise, "Why, who wouldn't?" The difference is not in moral development of character, but in the temperamental emotional accompaniments, which depend upon the "original nature" of the nerve connections as to speed and ease, modified by her general health, or fatigue, and her habits of thought and emotion.

Causes and Extent of Variability. Individuals vary in the manner just indicated, at any age throughout life. But this variability (more often called by the uncomplimentary terms of inconsistency, heedlessness, or changeableness) is at a maximum at the age under consideration. This is due to the varying "height of threshold" previously noted as caused by the varying chemistry of the body at this time, acting upon the difference of the individual's equipment of sense-organs and nerve centers and motor paths, and the readiness of connection between them. There are carefully compiled statistics² which show that

² Gilbert and others, quoted by Thorndike, *Educational Psychology*, vol. iii, pp. 194ff. and 272-275.

girls are most variable³ during the two years nearest puberty.

Tests made in school marks in various grammar grades and through high school go to establish the same fact. Girls are more variable than boys during these two years in almost every ability of mind or sense or muscle. Before and after this age the opposite is true. At least part of the explanation of this condition is probably in the fact that girls go through the physical and mental upset of puberty at an earlier age than boys, and there seems to be a difference in the rate of mental growth corresponding to that of physiological development.

While these experiments show that girls compared with one another as a whole vary so greatly in their abilities in any given test, no records were found measuring the amount of variability in the performance of the same test by the same girl within successive short periods. Experience, however, though without the accuracy of experiment, points to a similar range. Within the individual various interests wake up and

³ That is, if a thousand boys and a thousand girls of ten years of age, or an equal number of sixteen-year-olds, or of adult men and women, were tested as to the time it would take each to cross out all the a's in the same page of print; or to add columns of figures within their ability; to write the opposites of a list of words like "good," "slow," or to make as many dots as possible in fifteen seconds with a pencil on a piece of paper, the results would be something like this: The younger and older boys and the men would show some individuals in each thousand that had crossed fewer a's, added fewer figures correctly, written fewer words, and made fewer dots, in the given times, than any girl or woman of their own age. There would also be some in each group who had done the work more swiftly than any girl or woman in the corresponding groups. The same thing would be true in a different kind of tests. If each were given a set of weights, all of the same size but with different amounts of lead concealed so that one would weigh fifty grams and others forty-six, forty-eight, fifty-two and fifty-four grams, and each were asked to tell which of them, taken at random and often repeating those of the same weight, were heavier or lighter than the fifty-gram standard, individual boys and men would make more mistakes and fewer mistakes than the girls and women. But if each of these tests were given to a thousand boys and a thousand girls of thirteen, or of fourteen, it would be found that, in general, the results would be directly opposite from those at any other given age. That is, some girls would make more mistakes and some would make fewer, some would do the work faster and some would do it slower, than any boy.

absorb her alternately. The significance of this is the opportunity for individualizing in taste and skill. It is not a matter of willfulness, but of differing physical ability, that makes the girl so ardently espouse one activity to-day and a different one to-morrow.

These investigations show also that in the same two years there is great increase in delicacy of sense discrimination. To mother or cook it may seem that the most characteristic facial expression of this age is the lifted nose. The girl "cannot eat" this, and "cannot bear the smell of" that. The menagerie and the zoo are unthinkable, to small brother's disappointment and disgusted charge of being "finicky." Colors chosen for wearing apparel are different from those of a year or two ago, and are a matter of vital importance. But she really does see and smell more than she ever did before, and more than her small brother does. This nicety of discrimination decreases slightly in succeeding years, and then increases gradually to its greatest fineness in the late teens and early twenties, where its importance will be later indicated.

Educational Use of the Facts of Variability. The knowledge of these facts may help us to be patient with her finicalness, while at the same time we help her avoid the beginning of annoying habits. It should also make us alert to use the new powers for educative appreciation of art galleries and the beauties of nature, rather than let them be spoiled by the garish appeal of circuses, amusement parks, and Sunday supplements.

During this early period of adolescence, if persistent effort in any one direction is insisted upon, the enlarging body may be easily fatigued, or the mind reach the stage of boredom. Either condition may result in

associating with the given activity an emotional tone of dislike which will cause the girl to avoid it in after years. But there is, too, a superabundant energy that must effervesce. The difficulty here is that muscular responses change in quality and power faster than their control is acquired. The laugh or call that grates on sensitive ears is the result of contractions that feel the same as those of a year earlier, and its loudness is a surprise to the girl herself. The childish caress that was a comfort to the recipient is now a bear-hug that almost deprives its object of breath. But the unconscious repulse of its muscular violence is too apt to be interpreted by the self-conscious girl as a repulse of the affection which prompted it.

This noisiness and boisterousness can never be coped with by "don'ts." The energy must have an outlet, and it can be naturally and effectively coupled with the new sensitiveness to beauty and grace and charm, and the increased desire for power. If others admire "that most excellent thing in a woman," a pleasing, well-modulated voice, or an erect carriage, or a light and springy tread, the girl's attention will be directed to their desirability. She can be led to see that these matters are within her power to achieve, even while the uneven growth of her muscles is a temporary hindrance. Then the new instinctive desires will work with the family against the heavy, stamping footsteps, the piercing yell, or the sharp whine, and the humped shoulder and uneven hips.⁴ If, however, she is only blamed for these undesirable things, self-assertiveness may work negatively, and emphasize them the more.

Confusion in Experiences and Ideas. Many of the

⁴ See Bibliography, Number 114.

characteristics of this period which are most noticeable to others are matters of unconsciousness or indifference to the girl herself, except during the vexatious moments when she is being scolded for them. That which does engage her attention is of far greater importance. The girl of twelve or fourteen is daily meeting new experiences in her own conduct and that of others. A new experience results in a new idea. Now, the mind is uncomfortable with unrelated particular ideas, and its first response to the stimulus of a new idea is, therefore, an attempt to relate it to some "general idea" which holds together a group of ideas already in the mind. That is the reason for the habit of "hasty generalization" common to most of us, whereby we attempt to explain facts without ascertaining all the essentials. To formulate a new general idea involves waiting for new experiences, and an interval of puzzling and seeking, both for facts and for relations, which is "annoying to the organism" of most individuals.

It is this desire to relate the new at once to the old, and to enjoy a sense of familiarity with our ideas, which makes the little child insist so strenuously upon the same wording of the story, and delight in its repetition of phrases. It is a form of the "satisfyingness" of habit. By this instinctive relating of the ideas resulting from experiences it comes to pass that in later childhood associations have been formed between all the ideas in the child's realm of experience as firmly as in the adult mind. This has been proved by an interesting study.⁵

⁵ A test frequently used by psychologists, for various purposes, is to speak a word, or show a printed word, and have the person being tested write or speak the first word it suggests to him. This is called "free association," and the time

The young girl cannot help attempting to relate her new experiences to something, and naturally the only ideas to which she can relate them are those she already has. She will not attempt to form new generalizations until accumulating experiences prove that those she has are inadequate. Her childhood standards of conduct are but white and black of right and wrong, knowing no merciful grays of extenuating circumstances. But her new sense of herself (egotism, we sometimes bluntly name it) places the conduct of others toward herself on a different plane, from that between adults and children. "Teacher promised to be there, and she wasn't. I'll never count on her again," she declares with the vehemence of personal grievance. She does not consider the possibility of illness, of no telephone connection, and various other circumstances which afterward prove to have been the reason for the failure to keep the anticipated engagement. While no one escapes from this relentless measuring by her absolute though limited standards, she releases herself least of all. Only she does not tell the public of her own so freely as of others' shortcomings.

taken for response is naturally different from that for a "controlled association," when the word has to be met in a specified way (such as a noun with an adjective, or a verb with one of opposite meaning). Extensive tests (see *A Study of Association in Children*, by Isabel R. Rosanoff and H. A. Rosanoff, *Psychological Review*, vol. xx (1913), pp. 43-89) of this "free association time" have been made on hundreds of individuals, for each year of age from four until maturity, using the same list of one hundred common words. There were few four-year-olds of normal intelligence who would not reply to most of these words with a different one. "Woman" might bring "mamma" without hesitation; and "red" might bring a quick response of "ball" or a slower one of "dress" or "flower," as the case might be. But the time taken to secure a spoken response to the entire list grew less with each year of age until eleven years, when it required on the average as short a time as with the average adult. And many of the words will receive the same reply at eleven as at forty. In the majority of either age, "green" brings the response "grass," in about the same fraction of a second. Some of the words receive a wide range of responses in the later years. The aged botanist, or the schoolgirl who has just been studying for an examination in that subject, may respond to "green" with the word "chlorophyll," instead of "grass," but the time will not be very different.

Problems of the New Experiences: Authority. This is a problem that must not be bungled. Her standards are based on authority. That authority is the pronouncement of parent or teacher on the right and wrong of conduct as conduct was interpreted by childish experience. When the infallibility of these authorities is questioned her standards are shattered, and she is without rudder or compass for moral direction in the fathomless sea of new experiences. The right procedure is to help her find a higher standard, a more inclusive law; and to use her developing powers of reason to fit the new generalizations to the old in a larger whole, as well as to find the appropriate general law for each new particular of conduct. Her keenness of moral judgment, which is not yet blunted by the habit of casuistry, is a valuable foundation for her further moral education. The most hopeless problem encountered by the social worker is the girl who enters this period without standards.

Doubt and Recklessness. When the girl's ideas are overturned by finding persons, who had been her ideals, indulging in lies of convenience, dishonesties of work, and evasions of responsibility, she will almost surely be submerged in the first great period of doubt or skepticism. There are conflicting standards, conflicting authorities, and people are not what they seem to be. "Is *anything* to be believed?" How can she "know *what* to believe"? This skepticism is the cause of much of her recklessness. She has been told that certain consequences will follow certain actions and by experimental test some of these dire results have not followed. Her only sure means of knowing what is true, and what, like the bug-a-boos of babyhood, has

been invented to serve the convenience of older people, is to "try it and see." "Experience is a dear school," runs the proverb, but probably the "fools" were adolescents who, having found the "others" untrustworthy in some precepts, would have none of them. It is hard for inexperience to discriminate.

These experiments with life may be very mild and harmless, or they may deal with primeval forces that can wreck the girl, body and soul. Habit, temperament, and opportunity vary. The essentials for safety are that she be met with absolute candor, and that she know some absolutely trustworthy persons. No concealment and no temporizing will stand her scornful gaze. The truth about the facts she seeks, the reasons for the laws laid down must be honestly given. Yet her questioning will be concrete, and she usually has sense and delicacy enough to realize that there are ranges of experience still beyond her, and things that are holy, to be treated with reverence. Her doubt is not irreverent, but there is irreverence in the flippancy that treats nothing as worthy of serious question.

Flippancy and Crude Humor. Perhaps more often than we realize the irreverence or flippancy which so shocks us is due to lack of experience. That which is to us tender, or awe-inspiring, or holy, lacks in the girl's life the background of associations which make it mean so much to us. This is akin to one of the most puzzling factors in the interactions of groups of fast-growing girls, or girls and boys, their crude and incalculable sense of humor. Philosophers of every age have tried to explain the essence of the comic, and modern psychologists have attempted to find the common element in the varied stimuli to laughter. But it

still remains true, as in the days of the Latin proverb, "*De gustibus non disputandum.*" Yet while "there is no accounting for tastes" in a given individual, certain foods are liked by most people, and others by fewer, and restaurants are able to gauge their menus accordingly. Just which flavors will appeal most alluringly to any individual can no more be forecast than why he should like them can be explained. So occurrences that are excruciatingly funny to an entire eighth grade may seem amazingly stupid to the teacher in charge. Yet the failure to know the right moment to laugh with a group is as fatal as to permit unrestrained hilarity at the wrong time. That knowledge must depend upon an insight which will determine whether the laugh is from good humor or bad.

Those who have tried to explain what makes anything seem funny have chosen various elements as essential. Some place it in discovering an element of incongruity where none is intended. The antics of the school clown gain their most exquisite humor from the utter unconsciousness of the teacher behind whose back they are performed. It is the incongruity with the teacher's seriousness which makes the rather stupid grimaces seem funny to the pupils. This factor probably explains the perennial appeal to the schoolboy or girl of a piece of paper or string pinned to the back of an unconscious victim. Others find the essential humor in the amused person's sense of superiority to the person or situation which is in some way ridiculous. The boys and girls safely standing or sitting doubtless feel superior to the luckless one whose chair has just been pulled out from beneath his confiding thighs. A bit of lint or a smear of chalk on the teacher's new suit,

or his turned up coat collar, are incongruous with the bearing which indicates a sense of being well dressed. But the funniest part of it to the pupils is that as they are not putting forth any pretensions to being "dressed up," a "slight disorder in the dress" does not distress them as it will the teacher when he finds it out, and they are mentally superior to that distress. Again, the comic has been found in the resemblance of a thing to a person, or a person to a thing. The handkerchief doll on a girl's desk is given a pose that suggests some familiar person, and it convulses the entire schoolroom. A girl is said to "walk like a pair of scissors," or "look like a kangaroo," and those who hear it ever thereafter see something "funny" in that girl.

Probably all these elements, and many more, enter into situations which we admit to be funny. The reason that such different things make the comic appeal to the adult and to the early adolescent is largely due to the differences in their experiences. The youngsters' experience is so very limited that what is commonplace to us may seem to them most incongruous. It is another form of that which makes the humor of different nationalities mutually difficult to comprehend. Older people, too, have had more experience of what persons and things may do, and do not separate them so distinctly. And again, we who are older have experienced more humiliations, and appreciate the philosophy of the child who said, "A little girl fell off a chair at the party, and all the other little girls laughed, 'cept me."

"That was very sweet of you, dear."

"Yes, I was the little girl that fell."

It is a little easier to put ourselves into the place of the unconscious victim. And yet the girl who laughs loudest at the discomfiture of another may be pleased largely because that other is finding out how it feels! But probably the chief element in the boisterous laughter is the unstable equilibrium of the sensorimotor connections. Emotional balance is easily upset. A situation need not be intensely pleasing; if it is only not unpleasing, the response may be an exaggerated activity of the laughter reflex.

Temper. With some girls the emotional upset frequently takes a different direction. The response to annoyance is often anger or rage. While any situation which stimulates this group of reflexes is always sharply classified by consciousness as annoying, yet some of the effects of the reflexes themselves are so immediately "satisfying to the organism" that no effort is made to discontinue them. Indeed, it sometimes seems as though occasions for the emotion were purposely sought. It is the paradoxical character and complexity of causes and effects in this group of emotions which makes the problem of their control so difficult to girl and educator alike.

Painstaking scientific study⁶ has given us the key to this paradox, and its educational corollaries help to solve the educational problem involved. The "satisfyingness" of anger is rooted in the sense of freedom and power which it gives. The rousing of the emotion actually increases muscular energy available in the limbs and speeds up the connection of some of the central brain cells. This consciousness of energies loosed for action and of the power of prompt coordina-

⁶See Bibliography, Number 75.

tion is exhilarating. The real increase of muscular and coordinating energy is, however, gained only at the expense of the vital processes, and the mechanism which "throws the lever" for the emergency can hold it over only for a limited time. Then it must fly back, and exhaustion is felt.

Every one has experienced the emotion. Its frequency in any individual depends partly upon nervous make-up, and partly upon ideals largely social in their origin. To some the first exhilaration is so keenly pleasing as to overbalance the unpleasingness of the after effects. Others are terrified by the violence of their own energy, or find the depression which follows too painful to be risked if it can be avoided. These are what might be called the sensory elements in the temperaments of different girls, and the educator must take account of them. The popular judgment that a "quick temper" and a "generous, warm-hearted disposition" go together may be based on a real correlation of the rate at which different sorts of nerve changes take place in the same person. The impulsive girl is as quick to change the use of her muscles from her own concerns to service for others as to turn vital energy from digesting her dinner to defending her teasingly threatened possessions. So she may have run the errand and returned before her placid and even-tempered sister, whose intentions were equally unselfish, has succeeded in getting the trend of her thought and muscles changed from the activity already engaging them.

The swiftness of response to a situation may be involuntary and only partly modifiable by effort. What is under voluntary control is the use to which the invol-

untarily released energy shall be put, and the elements in the stimulating situation to which attention shall be paid. An increase of muscular power is a challenge to do things worth doing. A girl can have the "belts and pulleys" of habit so fastened to a purpose as to utilize all the extra energy when it comes; or she can "let the wheels just whir!" in a tantrum of stamping, shaking, and sobbing. She can also build up in calmer moments the habit of associating the comfort and satisfaction of others as part of every situation. Was brother Bob's teasing sufficient reason for an anger tempest that disappointed mother and gave her a headache? Was chum's forgetting to bring back the book really worth all that fuss, and hurting her feelings? Did the general conversation contain a thrust at a "sensitive spot"? After the "flare-up" did the ridicule prove to have been unconscious and unintended? Then how foolish to pay the cost of exhaustion and remorse, when a generous attitude to other people's motives would have saved the whole scene. Self-control must be won by different girls by different methods, but an understanding of the nature of these violent forces will make them less unruly.

SUMMARY

These are years of rapid changes in the girl's body and brain, causing new and unexpected sensations, instinct-acts, interests, and activities. The result is intense emotional excitement and bewildering confusion in ideas. To fortify her sense of identity in this confusion, and to secure the social recognition craved by the new instincts, the young girl is markedly self-

assertive. Her greatest problem is that of relating new experiences to each other and to the old. She must be so understood that the energy of these capricious, boisterous, finical, headstrong years may be conserved for the reconstruction which must soon follow.

Helpful Books for Further Reading. Bibliography, Numbers 22, 28, 32, 58, 64, 69, 75, 79, 80, 94, 105, 109, 111.

CHAPTER VI

THE PERSONAL AND SOCIAL FACTORS

WHETHER the girl's mind understands it or not, her whole self now feels that she is in a new relation to the world of persons. Of course nothing is clear yet, for her life is in a process of differentiation. Spiritual life, like physical, comes to maturity by growing from the simple to the complex. The body, with its bones and muscles and viscera, its sense-organs and brain and nerves, develops from a single cell because as the germ grows and divides it differentiates. That is, each new cell has a smaller proportion of some elements of the original life stuff, and a greater proportion of others. This differentiation continues with growth, until all the tissues are completed, ready for their final uses.

Differentiation of Affections. A child's affections and personal relations are vigorous and vital, but still undifferentiated. The possibilities of sex life and affection are present to some degree throughout childhood, and false education can stimulate them precociously. Those who wish to corrupt the child mind count unerringly on the peculiar certainty of interest and response to sex suggestion. But in the child, sex is normally sleeping. In early adolescence it is tremendously awake and must be reckoned with, yet writers on adolescence frequently overemphasize the suddenness

of its appearance. The interests due to race instincts now grow with a rapidity which makes them seem a new phase of life, but they are only a development from the same root as the old but now distinct family affections. Complete differentiation will not occur till later, and the vital instinct for motherhood and mating matures last of all.

In this early adolescent period has begun a special growth in which lie possibilities of friendships and loyalties and all sorts of efforts and sacrifices, of personal intimacies and civic relationships. From this indistinct mass of potential affections now emerge the new, absorbing personal interests of this period—the Boy, the girl Chum, and the Adorée.

The Boy. Normally, the girl's new interest in the boy is in the species. If social environment or community ideals tend to narrow her interest to any one specimen, the result is even more harmful than with the pre-adolescent girl. The average, healthy-minded young girl has this instinctive interest strongly enough developed so that she has numerous boy comrades. Against premature sentimentality in her relations toward them there is "safety in numbers." If her mental activity has developed faster than other factors, she is apt at this time to have special joy in competing with boy rivals for school and social honors. The anemic, neurotic, or emotional girl, or the one with wrong training, at this stage shows her lack of normality either by intensified sex-repellence, or by boisterous familiarity, sickly sentimentality, or clandestine meetings. The goal, for both boys and girls, is a definite and dignified understanding of the meaning of sex; the recognition that modern life postpones

the personal completion of its functions; and then the frank and companionable acceptance of each other as human beings, with whom to work and study and play and grow up together.

The Chum. The girl chum is the connecting link between the old interests and the new. As she is frequently one of childhood's playmates, or at least selected from the present circle of school friends, the basis of the intimacy is a feeling of shared experiences. With the active, objective-minded girl, this chum is probably a "pal" in all her adventures and escapades. With the more introspective, subjective type, she is the chosen confidante for the new and wonderful ideals and ambitions and emotions which no one else can understand. It is hard for a girl to think of her mother as having ever been different from what she is now. These heart-thumpings are a perfectly new experience in the world; how could mother understand? The adorée, on the other hand, is too wonderful a creature to be troubled with her small concerns, and so the chum becomes another self for the interchange of self-expression. If both girls are clean-minded, and unselfish enough not to monopolize time that belongs to family and other friends, the chum is one of the most helpful and permanent interests of this period.

The Adorée. While the familiar world of the home has become in one sense a new one through the adolescent girl's feeling toward it, the world outside the home begins to hold many new and fascinating figures. To her growing sensitiveness to details and contrasts, beauty, harmony, and grace make a new appeal. With all the energetic sturdiness of most growing girls of

this age, there is nevertheless a peculiar responsiveness to graciousness and charm of manner, and to beauty or "distinction" of face and figure. Through her successive phases of hero-worship, the little girl, as we have seen, has been formulating her Ideal. Now as she enters this new adventure in living, there grows an inner certainty that this ideal woman must exist; and she must find her, and give her all the affection and loyalty that exalted character compels.

A writer about girls in private secondary schools in the United States commented on her statistics, a few years ago, "52,649 ardent creatures, who *must* have somebody to adore!" This phrase suggested to the present writer the coined word "*adorée*," which will, therefore, be here used to signify the woman who is the object of the girl's idealizing affection. The emotion is normally compounded of wholesome affection, honest admiration for fine character, and the romantic glamour of experience for which the girl is herself a-tiptoe and a-tingling. It forms one of the strongest motives in the girl's development. If accompanied by a self-respect which prevents "mushy sentimentality," and respect for the *adorée's* rights which prevents monopolizing tendencies, the ardor of this affection need not be feared.

To a girl, "the object of this adoration is usually" a woman with "a character that commands respect, and shows the mystery of complete development, joined as a rule with sympathetic and gracious treatment. It is a passing phase, and involves the projection of an ideal to which the older person may in reality only remotely approximate." The recipient would be "deficient in intellect or character to treat the matter

seriously or selfishly.”¹ The fervent loyalty thus developed is a motive to be utilized in training the girl into habits of consideration and respect for the personality of others, and of cooperation with another for wider social purposes. The moral and educational possibilities and problems growing out of this relationship will thrust themselves upon our consideration again and again.

The Early Adolescent's Adorée. Because there are some really vital needs which may be approached only by a trim, girlish figure with daintily cared-for hands, and boots that show a slender arch, at this stage in a girl's life her adorée is usually a young woman in early adolescence. Some day, ages hence, the girl shudderingly acknowledges to herself that she may have to be as old as—forty! But what she is voluntarily going to be—and she can hardly wait for the four or five birthdays to pass and bring her to the hither border of that enchanted land—is, a Young Lady!

A Young Lady is pretty and stylish and attractive and graceful and clever, and knows what to do and say to Young Men, and she may be *engaged*! In this vicarious form all the crude romantic dreaming finds its satisfaction. The sincere flattery of imitation can express itself only in the concrete, hence the adorée's unconscious mannerisms of speech, gait, and gesture may appear with startling faithfulness in copy or caricature, and her favorite colors and sachet odors may be adopted *ad nauseam*. But whatever influence has a chance to beat itself into the girl's plastic brain and nerves for permanent character-building must manifest itself through some activity possible to her also.

¹ The Adolescent, J. W. Slaughter, London.

"Character is caught, not taught," and so is personal daintiness; and so also is the sense of relative worth which perceives when tired mothers need the sacrifice of some of this same daintiness. Potato stains on the adorée's fingers may sometimes teach a needed lesson as nothing else could.

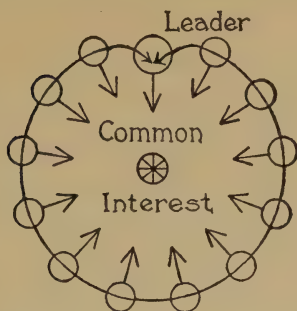
The Young Girls' Social Grouping Contrasted with the Boys' Gang. Everything which has thus far been said of the interests of the girl might, with due changes, be repeated for the boy. He has the Girl, the Chum, and the Hero. With both youths and maidens these interests last, with varying incarnations, through much of life. But before the boy finds life not worth living without the Girl, and before he discusses the Universe with his one completely understanding Chum, during all the vitally formative period of early adolescence, first and foremost, "the law of the boy's life is loyalty to the gang." Does anything in the young girl's life correspond to the boy's gang? And "if not, why not?"

When he ceases to worship his father, a boy forms a "gang" with other boys, because they want to *do* something, and this takes cooperation. We are beginning to see that from time immemorial the little girl's education has made her lose some stages from her development. The taboo on active physical play has thrown her back on introspection. The things boys make and do require all their attention. But what girl has not mind enough to follow her piano lesson and her own romantic dreamings at the same time, or to embroider and listen to the gossip of grown-ups? She thus becomes engrossed in her own self, her own thoughts, ambitions, and feelings. With these as her primary

interests, companionship is sought for the purpose of expressing these inner attitudes, and for this, one comrade at a time is enough; more are embarrassing. The fact that in her late childhood she has customarily been deprived of habits of motor activity, and of cooperation in interests and projects entirely outside herself, has prevented the forming of habits of motor discharge which might mold the direction of the new energies. And so her creative impulses drain into dreaming instead of doing.

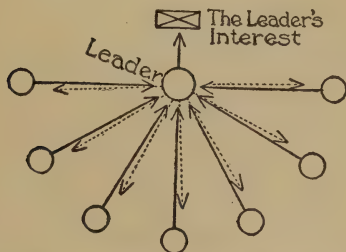
But the new social impulse of this stage of development is too strong to be entirely submerged. She must have people about her, and at times plenty of them. Then it is that "cliques" are formed among several pairs of chums. Under the conditions of its formation, the group must needs be small. Habit quickly makes it an exclusive thing, and its pettiness becomes the despair of many a mother and teacher. Larger groups for definite activities are formed, but rarely at this age unless they are initiated by some leader and crystallized around her personality. Such a leader is usually the common adorée of the girls composing the group, although occasionally she may be a girl of their own age, with unusual personality and force of character. With the loss of the leader the group breaks up, and the activity is abandoned or followed only by certain of the girls as individuals. With the boy, on the contrary, the group is formed from a common impulse to activity; the leader develops and retains his place by his merits and efficiency, and whatever the ideals of the gang may be, they are a by-product of its activities. The following crude diagrams express the difference.

THE GANG'S HOLD ON THE BOY



From every boy to the leader, *via* every other boy. If the leader drops out the solidarity of the gang pushes another leader to the front.

THE GIRLS' GROUPING



From every girl direct to the leader. The dotted lines indicate the weaker, reflected bond of interest of all the other girls in each individual because of her devotion to the common adorée.

The Explanation Found in Social Customs. The reason for the different development of the social grouping of boys and girls lies far back of the immediate environment. The way we look at many things in life seems to be as directly traceable to an unwritten legacy from the prehistoric past as the color of our hair or skin

to the sun and winds which marked our ancestry in their original northern or tropical homes. A survey of the way the young girl's life has been regulated by society in the various stages of its development will help us to understand more clearly not only this but other of her social relationships.

A few years ago a theory was widely current that treats the mental and physical stages of the individual as a "recapitulation" of the progress of the race through savagery, barbarism, chivalry, and feudalism. The "gang," according to this theory, is a repetition of the early barbarous tribe, in which loyalty to every member meant warfare against every one outside. Under the influence of this theory the present writer once² called attention to the fact that when knights were gathered at their Round Table, or organizing resistance to the common enemy, the maidens were gathered at the court of a noble lady, learning to weave and embroider, and to judge fairly of men. Now, no lady had her own daughters about her, but each maiden was sent to the castle of a lord more noble. Even the humblest peasant girl was sent out to service with some prosperous farmer's wife. About the same time the suggestion was made³ that because girls mature more rapidly, they are in this "feudal stage" while boys are still in the "barbarous stage." This seemed a plausible explanation of the fact that the girl is dreaming in quietness, and adoring some woman outside her home circle while the boy is engrossed in the active pursuits of his gang.

² In a paper read before the Religious Education Association, February, 1911, and published in abstract in Religious Education, August, 1911, and in full in The Sunday School Journal of the same date.

³Article, "The Ethical Needs of Young Girls," by Clara E. Laughlin, published in Good Housekeeping, August, 1911.

Further research, however, finds it more intelligible and more fruitful to explain the social development of the race through the actions resulting from universal instincts, than to explain these universal instincts in the individual as the inherited result of the actions of his ancestry in successive social stages. In the race, as in the individual, certain instincts are aroused earlier than others, because they are necessary to keep the individual or the group alive. By the time that food and shelter and protection from wild beasts were achieved, the savage had little time for art or philosophy! Many generations had to live and work, and the individuals composing these generations died, before primitive "society" was stable enough to permit even privileged chiefs and priests the leisure to "advance the sum of human knowledge," by experimenting with new ways of doing things. Yet new situations must have been constantly arising, and individuals must have varied then, as always, in the way they met similar situations. And so, slowly and without any consciousness of progress, life was constantly becoming richer and more complex. Each child that has been born since human life began has had more stimuli to act upon him than his parents had, and by this means human capacity has developed. And now, as then, every human life has capacities which have never been called into action, because the social environment has not stimulated them.

One can obtain proof any day that individuals respond to situations for which their racial and social inheritance has not yet, according to the recapitulation theory, prepared them. An Alaska Indian girl has no "inherited experiences" of complex social relations

in which the life of a large city must involve her. Yet when such an one is found working in a department store, she differs little in skill or efficiency from her Irish or Italian or Polish or German coworkers. There is no foundation in the dissimilar racial past of each for their actual similarity of adjustability to new conditions, both economic and social. And it is very probable that all of them will fix upon the same settlement worker or Association secretary as the object of their idealizing affection and adoration. It is evident, therefore, that to explain the life of an individual girl we need to know what opportunities are hers. If with widely different environment and opportunities their responses are similar, we may count on having found one of the universal traits of girl nature. By such universal traits we may both interpret the past and direct the future.

Girlhood In Racial History. In primitive times,⁴ when our ancestors lived in huts or caves, and dressed in the skins of the animals they took for food, division of labor between men and women came about largely through different relations to the child. Women stayed at home, bore and reared the children, built the huts, cooked the food, and tilled the ground. Men fought and hunted, made weapons, and raised cattle. The young man was ready for marriage as soon as he had size, strength, and skill to hunt and fight, while a dozen years of childhood were enough for the girl to acquire all the household arts of that simple life. It was generally in the various puberty institutions and

⁴ *History of Human Marriage*, E. Westermarck; *Women of All Nations*, Joyce and Thomas (London); *Woman's Share in Primitive Culture*, O. T. Mason; *The Golden Bough*, Frazer.

initiation ceremonies⁵ which we find were practiced in those far-off days that she acquired her share of the inherited knowledge of the tribe, and proved her skill in the duties that were to be hers. Thus by the time menstruation was established, she was ready for almost immediate marriage.

In all primitive life we find that custom put a "taboo" on certain things and actions, which meant that they were not to be touched—usually on pain of death. It is difficult to put oneself into the frame of mind in which these various taboos arose, but careful students find that most things that were taboo were strange, unaccustomed, not understood. Perhaps this originated because strange human beings were more often enemies than friends, and because strange activities were unskillfully performed and therefore unsuccessful; and so all that was unfamiliar was thought to be disastrous and "unlucky." For some reason the sexes were usually "taboo" to each other; perhaps because, as we have just seen, there was a division of labor along the line of the primitive functions of men and women, and the activities of each were therefore unfamiliar to the other.⁶ At any rate, no man after his initiation as an adult member of his tribe dared to associate with the women, and no child or woman could mingle with the men. To do a woman's work was beneath contempt, and in some tribes the men learned and spoke an entirely different language among themselves.

Fighting belonged to the men. As they had to hang

⁵ See Bibliography, Number 15.

⁶ See article, "The Sex Taboo," by Hugh A. Moran, in *Social Hygiene*, April, 1916, which came to the writer's attention while this book was going through the press.

together for success, the habit of organization developed among them. Organization, being associated with the fighting activity of men, would become "taboo" to women. Yet the group activities of women needed some sort of coherence, and the education of girls was a community affair. It is significant of the universality and social usefulness of the instinctive admiration of the young girl for some older woman, that in the earliest tribes young girls entered the tribal group life through initiation administered by the "wise women" of the tribe, during a period of separation from the family. In the different, feudal conditions of later history, it was this same instinct which aided in bringing the girl into her place in the social whole. Then, as now, with the dawning of race consciousness, the girl turned to some one outside the family; and not first to the lover, but to the woman of broader experience. Feminine adjustment to the social organization has thus far worked itself out almost wholly along the lines of personal devotion, and this is a factor which must always be utilized, although other instincts of which the girl is also possessed should also be utilized.

To-day the normal girl feels that in the dozen years during which family life has been all-sufficient, she has become thoroughly acquainted with her mother's point of view, and she wants to see life through another and a different experience. If the mother has been wise, and continues to be so, she need not fear displacement. If the mother's life is full and rich, and she takes pains to admit her daughter to the fuller comradeship now possible, the girl's experiments with others will bring her back to the mother as the greatest heroine of all.

Influence of Primitive Customs Upon Present Attitudes.

In these days adult life varies in its demands upon women from those of the most complex civilizations to conditions in Asiatic village or African jungle hardly different from those of primitive times. Yet there is surprisingly little difference in the average age of puberty in girls all over the world.⁷ The existing differences seem due to the influences of climate, nutrition, exercise, and emotional stimulus, more than to civilization. Individual variation within one race is greater than the variation of averages between the races.⁸ The effect of this misfit of nature and civilization increases the present problems of girlhood. The "race instincts," and all the impulses and emotions and passions which they arouse, need to be governed by a judgment and wisdom which can come only with a larger experience of life. Under the complicated conditions of our modern life, six to ten years are needed after puberty to make the girl capable of coping with them alone. Yet the instincts and passions are there, even though civilization ignores or attempts to suppress them. From the "boy craze" to many forms of

⁷ See tables quoted by Stanley Hall, *Adolescence*, vol. i, pp. 474-478 and by Mme. Dr. Francillon, *La Puberté chez la femme*.

⁸ A possible reason for this narrow range of variation may be as follows: Human beings have always varied in every characteristic, and human life has always been shaped in part by the conditions under which it lived. Individuals who were too small to cope with wild beasts or hostile tribes would perish, while growth beyond a certain convenient size and weight has been limited by food supply and mechanical factors. As with stature so with other characteristics, including the age of arrival at puberty. If girls could bear children while they were very small and weak, they would die, and so would the children. Those who remained incapable of child-bearing for too long a time after they were able to do the work of the other women of the tribe would have fewer children to inherit the characteristic of late puberty; and if their husbands desired children, they might become angry and make way with the wives who thus differed from the average. And so the slow process of selection for utility to the race established an age of puberty in girls which was, on the whole, most useful. Nature changes some of her patterns very slowly, and we can hardly expect her to keep pace with our present rapid artificial change in environment. (For the general theory underlying this explanation, see Conn, *The Method of Evolution*, pp. 83-85 and 304-313; and Thorndike, *Educational Psychology*, vol. i, pp. 252-254, 257-259.)

early immoralities, the normal or abnormal manifestations of these instincts in the early adolescent prove how irrepressible they are.

But in those primitive times in which the appearance of puberty was not too early for the immediate acceptance of its functions, the social group regulated the consequent relations. The girl's new powers were recognized by religious rites and social ceremonies, and she entered at once upon her new duties. In many tribes, as we have seen, all duties of women were entirely "taboo" to men. It is not impossible, if we go back in thought to the conditions of their life, to see how this "taboo," like many other ideas, grew and enlarged through successive generations. Many ideas and practices have been preserved by the weight of custom long after the reason for them has ceased to exist, and even after their origin has been forgotten. Even in our day many of the beliefs of the early times still survive and have great power, in spite of their ludicrous unreasonableness. Wearing a horse-chestnut to prevent rheumatism, and terror at breaking a mirror, are instances of such survivals. Akin to these superstitions is the present "taboo" of the recognition of dawning womanhood, and the shame-faced silence or vulgar jest at its manifestations in the innocent social relations of boys and girls, as well as toward the sacred intimacies which belong to married life.

SUMMARY

The key to the girl's life in this yeasty period is her interest in persons. Affection and interest have heretofore been centered in the family. The new physio-

logical and psychological developments cause the differentiation of instinctive interest into three new and absorbing channels—the Boy, the Chum, and the Adorée. The first is normally general rather than specific—boys rather than a particular boy—unless interfered with by social attitudes reflecting primitive customs. The other two personal relationships are intensely concrete and individualistic. A great lack in the customary opportunities of the girl at this period is her development by wider social cooperation for distinctly active and objective ends, such as the boy has worked out in the “gang.”

Helpful Books for Further Reading. Bibliography, Numbers 1, 4, 15, (17), (18), 30, 32, 52, 55, 101, 111.

CHAPTER VII

SOCIAL AND EDUCATIONAL PROBLEMS AND METHODS

"I *am* going to have pink, and *two ruffles*."

"Edithe, where is my hair ribbon? Indeed, I *won't* wear that old crinkled thing to school!"

"Gee whiz! John Jones, if you aren't the *limit*! Cut that out!"

"Mother, you ought to hold the top crust of the bread toward you if you want to cut it thin. Mrs. Smith showed me how she gets it so beautifully even."

Mother may be wise enough not to say: "Yes, dear, I taught Mrs. Smith how to cut bread, and I've been trying for two years to get you to do it that way. I'm glad it has permeated." She may reprove or merely sigh over the slang and the selfishness. But every one in the house with a girl in her earliest teens is acutely and continuously conscious of her presence. Her personality is pervasive; not subtly and elusively like mignonette, but penetratingly and unmistakably, like onions. Every one who comes in contact with her is conscious of problems in connection with her, problems that cannot be ignored or forgotten.

The Fundamental Problems and Fundamental Means of Solution. The problems which early adolescence brings may be summed up under two heads: the new self and the new world of the self's relations. The new self is assertive, energetic, variable, critical and cruel,

revolutionary, skeptical, emotional, daringly experimental, and reckless of consequences. The new world is a wider social whole, a realm of romance and imagination, of unexplored places and unachieved exploits, and of humdrum and inefficient common-places of church and family, which need only her direction and control, she is sure, to be made much more satisfactory. Its chief interests, as we have seen, are the perfect understander, the Chum; the perfect incarnation of ideal womanhood, the Adorée; and the "perfect nuisance," and slave, and delight—the Boy.

The means by which those who have the girl's confidence and respect may help her are persons, ideals, and activities. Persons, within and without her family, affect her only because they are Ideals Incarnate, or the opposite thereof. It is fatherhood, motherhood, manhood, womanhood, that the girl is measuring in her father and mother, the pastor and school principal, the teacher in grade and Sunday school class, the Camp Fire guardian, big Cousin Tom, and chum's college sister. Ideals of self and of service come from concrete persons, in life or in books. They become effective through her own activities, many and varied. And without these activities, the Ideals will stay in the dream world, instead of being wrought into her own character.

Holding in mind the racial and social significance of each of these factors as outlined in previous chapters, we may now take up a few illustrative combinations of problems and methods.

The New Self and the Family. An altered self-consciousness, and consequently a new attitude toward the family, takes place in every adolescent (boy or

girl), and usually early in adolescence. It may be gradual or sudden, remembered or unremembered, but it is a factor to be counted on. A girl may face an issue which forces a square recognition that she *can* put herself, bodily or in sympathies, outside the family circle by the way she chooses. Yet even if she chooses selfishly in some smaller things, in practically every case where the issue is big enough, or clear enough to be recognized as an issue, she does choose with the family. She may put it off, and let the family consider her still a little girl and choose for her, but that is a recognition of their mutual rights as one family. This fact is a help in solving the moral problems which develop from modern complications of family life.

One of these is the changed attitude of the parent toward the child, which has removed the safeguard of authority at this critical time without providing an adequate substitute. The experiences shared with her parents during the (to her) so long period of childhood put her in her own estimation on a par with them. The superior school training of the average young girl over that of her parents gives to her new sense of self-importance a weapon against which, in a clash of wills, many parents feel helpless. The new awakening is one in which personal relations are supreme. Guidance can come only from the adult person who has her respect and affection, and who shows understanding sympathy. Such a person can help both girl and parents to a more normal relation, by an appreciation of the relative worth of different kinds of knowledge.

Another such problem is encountered by the girl whose home life differs in its ideals from those of the

community. The bridging of this chasm between conflicting standards is one of the greatest difficulties met by the friend of the "American girl in a foreign home" (as one of them described herself). But the American "lady friend" can help the sensitive little Italian girl to see why the push cart and the wash tub belong under the heading "things to be proud of," because of the love and sacrifice and ambition they represent. Who brought her to America? And from whom has she the love of beauty, and the quick mind that learns the American standard? Who, then, should be loving and patient and respectful at home, even when the older people insist on violating every principle of hygiene she has learned at public school and settlement? For her family's sake, she need not be ashamed of a standard of living above which her family is enabling her to rise in her coming womanhood.

The New Self and Authority. The girl's attitude toward constituted authority is a puzzling one, being a contradictory mixture of comprehensive revolt and of genuine admiration for that which is strong enough to compel the obedience of her rebellious self. The key is found in her ideals. Persons who win her respect must be adequate to their responsibilities as she sees them. Listen to the illuminating comments on the new eighth-grade teacher: "She's awfully nice just to talk to, outside, and she's real interesting in class; but she can't keep order. You ought to see the things we do! I'm real sorry for her sometimes." Or, "You just bet you have to study! You don't dare fool with her. She's great!" Now note: There is a perfectly definite judgment as to the conduct appropriate in the school room, a definite placing of the responsibility for that conduct

upon the teacher, and a corresponding estimate of the teacher's force of character.

If you doubt the correctness of girls' ideals of behavior, make them responsible for it, with means for discharging their responsibility, and due accountability to final authority for results. The carrying out of this dynamic principle of education in the schoolroom is outside the field of this discussion. In the Sunday school it is one of the most fruitful of the methods that have made moral education an affair of present conduct instead of information for future use; while down through the generations wise homes have always developed womanly character through increasing responsibility.

The Girl Who Argues. The conscientious parent or teacher who is earnestly trying to meet the insistent demand for the reasons of things and of rules is apt to run upon a serious snag. Many a girl loves to argue. All her mental energy rejoices in a battle of wits. She can usually make her side of the argument quite unanswerable if the unwary opponent lets the matter get to a question of opinions. All the while she knows you are right if you were clever enough to pick out the right major premise, and she pities or despises you for being worsted. "You must wear your rubbers because it may rain," is countered by "It isn't going to rain; and if it should, my shoes are thick; and none of the girls will wear them, and I'll look silly," *ad inf.* The chain of reasoning which can be mutually established, once for all, and make its conclusions quite undebatable, runs something like this: "If a family is to run smoothly and comfortably, there must be one final authority. Decisions by that authority may be

made under advisement, but once made they are final. Between mother and children, it is the mother's judgment that is to be trusted. Like any one, she may sometimes make mistakes, but the inconveniences which follow those mistakes are not to be compared to the annoyances of wrangling. Mother's decisions are to be acted upon, not disputed." Or, put succinctly in the girl's own words, "What mother says, goes!" If this is the understood rule, facts may be brought to mother's attention to influence her decision, but the decision once made will be accepted with a respect much more satisfying to the girl's innate sense of fitness of things than her own triumph in a mere clash of preferences.

Slang. A situation for which most teachers and many parents feel responsibility is the presence of slang in the girl's vocabulary. The character of the slang will at this time depend upon the boy associates and the chum, rather than on home usage. Some of it will later fall away as the seedling leaves do from plants; but there are two real dangers. One is in coarseness, the language that is vulgar and profane under guise of the picturesque; the other is that of habitually substituting a formula for an intelligent response to the remarks of others. Appreciation of the picturesque and unexpected, which is one basis of the slang habit, can be enlisted to secure real originality and variety. A girl is perfectly willing, yes, eager, to shock the proprieties of grammar and custom, but she does not like to feel that she is considered too stupid to be worth talking to. If conversation ceases when she can only interject "Sure!" and "I should worry," she may originate intelligent responses.

Giggling. G. Stanley Hall has aptly summed up an outstanding characteristic of the "budding girl" in the following passage:¹

"The psychology of giggling, as far as it has been investigated, shows that it has many causes: a desire to please, to show a happy disposition, or perhaps they fancy or have been told that their smile or the noise they emit is becoming. Or, again, perhaps the giggle is a direct product of a vacuity of mind that leaves them at a loss what fit thing to say, and so they laugh because that is vastly easier than the brain work needed for a rational response. It is nowhere near as hard to laugh, when it is up to one to react socially, as to talk. It requires less effort, too, to cachinnate than to chatter ever so emptily. Moreover, it is a witching way of social intercourse, cements friendship, and is to conversation what confectionery is to food. . . . The giggle mood is ephemeral, and the giggle age lasts but a very few years, although its vestiges may remain in some characteristic simper or automatism far on into maturity after every vestige of significance has vanished from it."

While much of this laughter of "pure silliness" is to be patiently borne with until growth and experience restore the balance of the girl's responses, the educator's attitude must not be wholly passive at all times. There are some things which should never be laughed at, and the habit should never have a chance to start. Kindliness of heart must give the first response to any personal misfortune. Coarse and indecent jests must never, by their sometimes undeniable wit, obscure the mind to their soiling mud. It was long before adoles-

¹ Educational Problems, vol. ii, pp. 17ff.

cence that one little girl was given a rule which she never forgot. Her mother was away, caring for a sick sister, and the child wrote her a letter, putting in parrot-like the jest she had heard from the kindly but coarse woman in whose charge she had been left. When the spelling and writing were submitted to her father before the letter was sent, he said gravely and tenderly: "If father *had* 'run away with another woman,' it would have been wrong, wouldn't it? And it would have made mother very sad. *Never laugh at or make a joke of anything that would be wicked or sorrowful if it were true.*" Perhaps no better criterion of good taste could be formulated.

The Adorée As Educator. Consciously or unconsciously, the adorée is an educator of prime importance, as well as a factor in the girl's general social (and hence educational) development. In cooperation with the home, this chosen leader can direct the girl's attention to the means by which she may achieve results she so admires. Even if the home offers little of sympathy or understanding, or is inadequate in its ideals, this woman can be sure that what she offers will be eagerly accepted. And when it comes to a reliable criterion of what is proper and popular with boys! Mother is thought to be old-fashioned and undemonstrative, or to have forgotten her girlhood. If the teacher is an "old maid," she must perforce be either inexperienced or soured. Only the young lady, with numerous beaux or a fiancé, is an adequate authority. Her actions are watched minutely as opportunity affords. How almost limitless her power if she sees it, and talks simply, earnestly, and unaffectedly.

edly, on principles, about what "nice" girls do and do not do, and why.

Problems of Personal Standards and Intimate Information. Many who have this influence with very young girls and the willingness and desire to use it, are helpless to find words to explain the principles on which they habitually act. They find masses of facts in the printed information available to parents and teachers, accompanying the recent agitation for "sex instruction." In fact, certain physiological and pathological facts may be more familiar to some of the young girls than to the adorée herself. This flood of information does not of itself indicate any advance in moral education. Moral education implies ability to control oneself, to keep one's course straight and true to the ideal. Information is essential but not sufficient; there must be motive and purpose and steadfastness. How are this motive and ability to be taught? So great an expert as Dr. Richard Cabot,² of Boston, insists that "how to tell" cannot be told. However, it is the testimony of many who are skilled that the experience of others helped them to acquire their skill. So the following paragraphs, based upon ways that have worked with real girls, may prove helpful.

The teacher or other adorée rightly takes for granted that it is the mother's right and privilege to impart the physiological facts and their intimate, personal application. To the unmothered girl the mother's place must be taken by the woman who comes most closely into the girl's life. In childhood the girl should have information regarding the beginnings of life and the

² Bibliography, Number 97, *The Christian Approach to Social Morality*, p. 5.

simple facts of motherhood and fatherhood,³ and before she enters her teens, of the process and significance of menstruation. As to the time and the fullness of information to be given, individual children vary so much in interest and curiosity that only this general rule can be given: *Every question should be answered when it arises, fully enough to satisfy, but not to arouse, curiosity.* Any evasion stimulates further wondering and unwholesome pondering. And the information should be always scientifically accurate. "Beauty" is not "lent" to the subject by sentimental vagueness; it is beautiful of itself, if it is treated in a frank, dignified, and reverent way. Very simple answers are sufficient for the little child, but they must be truthful as far as they go. It is well to remember here the principle of teaching, that one unknown thing cannot be explained by another that is also unknown.⁴ At the very beginning of adolescence, before puberty is reached, the girl should know the anatomy and physiology of the other sex and the purpose of the sex relation, simply and straightforwardly, so that it may be in her mind clean and wholesome as a foundation for all the moral and social principles that must be built upon it.

"The Consecration of the Affections." While the physiological is rightly kept sacred to the intimacies of the family, the more general principles of conduct are strengthened by public opinion, especially as represented by the women, young and mature, whom the girl

³ A little girl having listened eagerly to the story of how she came to be, confined in the telling to the part of motherhood only, burst out, in tears, "Then isn't father any relation to me?" To observant childhood the partnership of procreation is as natural and easily understood as the beginning from the egg, and birth.

⁴ See a delightful article in *The Survey* for April, 1914: "Some Inf'mation for Mother," since reprinted. Bibliography, Number 100.

most admires. As experiences or intellectual interests bring it in naturally, the meaning of heredity and the importance of selecting character in the one who is to share her future children may be freely discussed. The safe-guarding of the girl is to be accomplished by the "consecration of the affections"—her own and the boys'—not by fear of "arousing men's evil passions." The young girl should know that the love that makes a man willing to spend his life working to support a woman and her children is a tremendous force. She has read stories enough to realize that a man will sacrifice his own life in guarding the life or honor of his wife or sweetheart; she should understand that this tremendous power can go wrong, just as one's mind can go insane, or as fire out of bounds is destruction instead of warmth and energy. She must realize that men who have diseased affections, like those who have diseased minds, are dangerous, and must be given no occasion to do harm. When father or brother says, "Don't go with that boy," or "Have nothing to do with that man," it may be that he is morally unbalanced in this one thing, or perhaps that something else in his character is lacking. There are men who have so lost control of this strongest emotion that in their unguarded presence no young girl is safe. Her very presence makes them want to do her harm, just as an insane man might try to kill a little child. But do not unduly emphasize the morbid facts, lest her mind become morbid. It is a tragic fact that some girls are firmly convinced that "all men are bad." But there are others who think that their parents have such a conviction, and so when an individual boy is prohibited they discount the warning as due to a morbid notion.

Social Ideals and "Good Form." The young girl's positive concern is to keep herself clean and worthy of the clean man who will some day woo her, and to help the boys who are her friends to keep clean and strong. At this age ideals are not abstract principles of behavior, but, rather, the concrete behavior itself. Explanations of the moral principles involved are often so tiresome that their immediate effect is to stimulate one to do the thing that will smash the principle! But the girl at this age does want to be correct—to "know how." That "our set does not do that" will often have more immediate force in deportment than a whole book of ethics. Mrs. Lamoreaux quotes⁵ a fourteen-year-old girl who was devoutly thankful she had "been born a Democrat, an Allopath, and a Baptist!" To utilize this feeling of superiority in impressing "good form" is often more effective than to dwell on the moral side of the issue. The *habits* of modesty and good-breeding are formed, and the habit tides over many moral crises. The simple statement that "this is the way to do this," from the young woman who is her chosen authority, is worth hours of arguing on the part of a self-constituted director.

"Spoonng." But at any time the girl is apt to demand reasons for "good form"; and they must be good reasons too! There are two reasons why "spoonng" is wrong as well as vulgar: it uses the symbol of a great thing irreverently, and it wastes something which cannot be replaced. The word "God" is a symbol (as all names are symbols) which stands for the greatest Being in the universe. The tiny child uses the name familiarly, but in prayer, or in affection-

⁵ The Unfolding Life.

ate explanation of things, and that is not irreverent. Swearing is irreverent and vulgar, not because the name of God is bad, but because swearing is joining the name of the great Good Being with wrong and wicked feelings. A young officer of the United States marines refused the pillow tossed at his feet by a young lady sitting on her porch. It was decorated with the American flag; and he smilingly said, "I've flogged men for getting their feet mixed up with that flag." A kiss, a hug, a "love pat," any caress is a symbol of affection. The family affection is the deepest there is, and caresses are natural between any members of a family. Little children call forth a very real affection from most adults. But when a man and a woman, not related in the same family, kiss each other, it should mean that they have an affection so deep that they plan to form a new home and family together.

The affection of girl chums for each other also expresses itself in caresses, although the more active and healthy their mutual interests the less time will be spent in what the boys scornfully refer to as "holding each other's hands." For boys and girls to use the symbol of affection without the affection is profanity. To use it as the expression of a "chummy" friendliness or "brother-and-sister" affection, though innocent enough in intent, is to deal carelessly with a powerful stimulus to the more serious kind of affection between the sexes, which should be left until young manhood and young womanhood. If that kind of affection is wasted in dribblets of experimentation during these earlier years, then when the time for real love comes there is likely to be little more than a repetition of the shallow loves already carelessly awakened. No girl

likes to think of the treasure which her Prince Charming should bring her as in the possession of other girls, some of it here and some of it there. And if she is at all a decent sort, she does not want to rob either her Prince or some other girl. Even a badly boy-crazed girl has seen the sense in this reasoning, and decided that she need be neither "common" nor a prude, but a frank good comrade to all the nice boys she knew.

Understanding Boys. The girl without brothers is apt to have queer ideas about boys, either thinking them absolutely different from girls—rough, insensitive, and devoid of affection—or not recognizing that there is a distinct difference in their ways of expressing interest, affection, and ideals. Every girl needs a chance to become well acquainted with many boys, and to share each other's interests is good for both. It is absolutely essential that no girl should feel that her interest in boys is resented in her home, or that it is a matter for any secrecy whatever. A wholesome, matter-of-fact attitude on the part of her family and grownup friends is the best preventive of silliness and sentimentality.

One of the greatest needs of the very young girl is a concrete standard of manhood. In Annie Fellowes Johnston's exquisite parable of the Three Weavers (which every lover of girls should learn to *tell*), after the Little Colonel has repeated the story to her father, she says: "And now, Papa Jack, give me my yardstick." Happy the girl who is her father's chum, or who has a big brother who can serve as her "yardstick." In one of O. Henry's pathetic stories of a little shop girl, the ideal she had woven around a newspaper

picture of Lord Kitchener served to keep her, even through partial starvation, from the hunter.

Reading. There must be brief mention here of the power of books. Whether biography or fiction, the influence is twofold. The girl is forming ideals of manhood and womanhood, and she is making the romance personal to herself. A worker with girls who made several informal tests in large groups and conferences found that, except for those who lived near Mount Holyoke or Wellesley, few had ever heard of Mary Lyon or Alice Freeman Palmer, while nearly every one could give a pretty full account of Evelyn Nesbit Thaw. Probably the same proportion exists between those who know the humor and the fine honor of Mark Twain and Sir Walter Scott, and those whose ideas of wit and cleverness are shaped by Charlie Chaplin and "Get-Rich-Quick Wallingford." On the other hand, the harm of much of the fiction that perfectly clean-minded girls recommend to one another from the libraries is not that it is wicked, or even vulgar; but that the life depicted is unreal, because it consists of emotion instead of action, of sentiment instead of usefulness. This is also true of many of the moving-picture films that pass censorship. To tell a girl that she is reading too much fiction, and she "ought" to read biography, will usually increase the undesired proportion. But loan her your precious copy of the biography of Alice Freeman Palmer, or the Life of Horace Tracy Pitkin or Hugh Beaver, or the story of Dr. Grenfell, or of Mary Lyon, or any other of the fascinating tales of real men and women who are worth knowing—such as Dr. Steiner's stories, or *The Promised Land*—and you will find she will share

your pleasure, and be delighted at the subtle compliment to her taste.

In selecting books to loan the young girl of to-day it must be remembered that she brings to the stories of yesterday a very different "apperceptive mass" from that of the girls for whom they were written. "When I was a young girl," said a bright woman, "I 'simply adored' Charlotte Yonge's stories. So when a young girl asked me for 'a good story' I loaned her *The Daisy Chain*. When she returned it she said, 'Do you think that is a "proper" sort of story?' Remembering it as a tale of simple, happy home life, I said in amaze, 'Why, what do you mean?'—'Why! *A consumptive mother and eleven children!*'" Truly, the new ethics is gripping the rising generation! Yet not as a recognized ethics but as an atmosphere.

Activities. This long chapter must close with suggestions for suitable activities. The first demand is for pure fun. Outdoor and indoor athletics, selected with reference to her physical welfare, give the needed nerve poise by exercising the large muscles and yield the social and moral discipline of team play. An exhaustive and thoroughly trustworthy list of such athletic exercises and games is given in the *Official Handbook of the Girls' Branch of the Public Schools Athletic League of New York City*,⁶ prepared by expert physical directors and physicians. Among these can be found some adaptable for almost any climate or natural advantage or limitation. As emphasized repeatedly, the great principle involved is that of the need for motor outlet for the energy imparted by the new growth and the new sensations accompanying it.

⁶ See Bibliography, Number 117.

It might be tersely put as "motion vs. emotion" or tennis vs. tea-parties. In selecting exercises for these years, twelve to fifteen, it is to be remembered that the rapid growth of bones and muscles has put the girl back into the learning stage of the small child. The large muscles and mass coordinations are the ones to be used until proportions are readjusted. The more vigorously they are exercised, the more ready will the body be for the new functions soon to appear. One of the finest possible activities for this as for later ages is the long "hike" or 'cross country tramping. A girl who is sound in heart and lungs can play a better game of basket ball at thirteen, and with less possible danger, than at twenty. But there are some tests of endurance she ought not yet to attempt. Frequent change of activity is not only preferred, it is essential to health.

Next to fun comes a healthy interest in knowing how to do all sorts of things. It is not reprehensible fickleness that makes a girl at this age soon tire of any one thing; it is growth fatigue. Besides, as one who has had much to do with teaching many kinds of handcraft said: "No girl wants to be a fool, and know nothing but one or two things to do. She wants to experiment with all sorts of materials and all sorts of ways of manipulating them." This is the time for a general familiarity with the rudiments of many kinds of skill, but the patience and the muscular strain of continued application should not be demanded until the beginning of later adolescence. Do not put upon girls of this age the moral burden of demanding that every project should be finished. One must not undertake anything that others depend upon her for without finishing it on

time; for being "dependable" is an achievement beyond price; but there should be opportunity to experiment.

As an aid to those who wish to stimulate the girl to acquire useful skill and information, along with high ideals, the Camp Fire movement is invaluable.⁷ It is founded upon the soundest principles. It utilizes the newly awakened love of symbolism and mystery, the growing love of romance, the emulation for distinctions that encourage rather than bar others, the aspiration to do and know many things, and the admiration for fine and efficient womanhood. Without exhortation, ideals are wrought into habits. It has sometimes been found that there is a tendency for a habit to lapse after the symbol is won. Cooperation with the mother helps here; and some guardians enforce the rule that a symbol may be kept only while the practice is continued. In selecting honors to be worked for by the younger groups, it is well to leave the embroidery and finer work till later, and encourage the freer, less confining health- and home- and woodcraft.

In many communities there is a real hindrance to utilizing this excellent organization, in the lack of a suitable person for guardian. This lack of the right leader is what hinders so much needed work for girls! Often, however, there are women who can be persuaded to attempt the work when they realize that there are available helps and directions for leaders.

Organization and Supervision. In all the group activities of this age, adult direction and approval are needed, and usually desired.⁸ There must be plenty of opportunity for initiative from the girls, but there

⁷ See Bibliography, Numbers 85, 86.

⁸ Leaders of Girls (Number 21) gives excellent practical help.

should also be referendum and recall in the power of more experienced advisers. Young girls can imitate only such forms of group action as have come within their experience, but they are able and willing to improve them in adapting them to their own plans. Parliamentary procedure, committee work, and business management are better and easier learned now than later, and work that arouses interest can be well carried out. The service chosen for these early years should be definite, personal, and not interminable.

SUMMARY AND CONNECTING LINK

The social and educational problems connected with the young girl are urgent and concrete. Outwardly they concern her manners and speech, her occupations and her companions, but inwardly they concern the moral and spiritual ideals which determine the direction of the woman who is to develop. Help must come to her through the persons who incarnate these ideals; and from such, direction, even authority, is welcomed. Teaching is most effective by example, but unless the girl comprehends the principles underlying the examples, she will fail in some of her most intimate problems.

To one who should consider merely the activities and spoken words of a young and rapidly growing girl, no creature could seem more frankly materialistic and earthly-minded. Yet if one will enter sympathetically into her secret life, unspoken because she knows no words which can express her thoughts, the most important factor in all this ferment is her religious

life. The new self and the new world that should be bounded by the present and the seen would fail to meet the craving and the possibilities of the growing girl. The educational problems of her religious life must have a chapter for their consideration.

Helpful Books for Further Reading. Bibliography, Numbers 9, 21, 22, 25, 28, 31, 32, 33, 34, 41, 52, 53, 54, 55, 71, 72, 73, 80 (Chapter IX), 85, 86, 95, 97, 103, 105, 111, 113, 118, 123, 136, 141, 150.

CHAPTER VIII

THE PROBLEMS OF RELIGIOUS AND MORAL EDUCATION

THERE are some good old phrases that are falling into disuse because they were too often used without full consciousness of their meaning. Always churches have sought to save "immortal souls." But sometimes they have attempted to separate, in thought, that immortal soul from the body which conditioned its growth, and from the world of persons and things through which it grew into human value. So the pendulum swung to the other extreme. Because "soul" in religious usage seemed to be a detached something having its interests in another and a future world, those who were acutely conscious of the vivid present activity of living came to drop the whole phrase, and with it a needed emphasis on the immortal quality of human life. Those who would give adequate help to the girl whose life is so rapidly enlarging must recognize its spiritual needs.

The New Self and Religious Ideals. We have seen that the inner forces of early adolescence make inevitable a change in the girl's interests and point of view. Yet this change must always be conditioned by the interests and viewpoint which were dominant in childhood. Past environment, past ideals and habits must add to or subtract from the energy available for present ideals and efforts. The girl who has been trained from baby-

hood to think of the comfort and convenience of others may no more ardently desire to be an unselfish Christian woman than the girl who has all her life been "spoiled"; but what each will have to do now, in this thirteenth year of her life, to insure her achieving this ideal, will be vastly different. One will have to form an entire new set of habits, and to watch lest she slip into the old ones. She will even have to learn to see that certain things are selfish, so much a matter of course have they become to her. The other may have to make considerable effort to continue her thoughtful service for others, because of the strange new languor and indifference which accompany the fast-growing bones and muscles. She will certainly have daily opportunities to enlarge her scope of thought and service to equal her new powers. But each will strive toward her ideal with a new fervor, because she feels that she is growing up.

Because she is growing up, too, each girl will look at her ideal from the inside instead of from the outside. Fitfully and only partially attained, but enlarging daily, is the consciousness of self as an inner, spiritual "me." It is this consciousness which we have seen makes every adolescent boy and girl want to be recognized as a person to be reckoned with, not as a child to be directed and informed. The self must express the fact that it is a self. Therefore much of the disagreeable assertiveness that is now manifested is due to the fact that the only way which seems open to assert oneself is to deny or contradict the self of some one else. The positive form would be as welcome, but it does not occur to the self concerned. Yet when the chance for positive affirmation is presented, how rarely

is the response at variance with the best of her early family affection!

The Nature of the Girl's Religious "Decisions." It is normally not otherwise in the girl's religious development. If the heavenly Father has had her earliest affectionate reverence, if the church has been part of the family connection, these same inner forces of growth bring her to the consciousness: "I love God not because I was taught to, but because *I do*. I want to belong to the church, not as a part of my family but *as myself*." To be sure, "natural reactions" differ¹ in no other manner in this field than in any other part of her life. If any definite act or commitment of herself—to sing at a school exhibition, or to give up skating to make doll clothes for a sick little sister—habitually brings a nerve-storm, or a period of interlocked impulses, so will the presentation by her pastor or her Sunday school teacher of the matter of joining the church. She may take gladly the opportunity to assume individual responsibility, or she may inwardly protest against the consciousness of change shown in this recognition by others of her growing maturity.

But there is no issue of "deciding against Christ," and to state thus falsely the issue of her uncertainty is little short of a crime. We shudder when we hear of a mother who said to her fourteen-year-old daughter, "If you go to that party to-night, you cannot come into this house again." The child went, and by the disobedience chose against the family. But after the fun was over it was a very frightened and little-girl person

¹ It has been said that most of the controversies in psychology, education, and theology arise from the fact that nearly every human being supposes that all other human beings, unless there is something radically wrong with them, are like himself! The temperament of religious workers has certainly had much to do with insistence on specified "experiences."

who sought the police station and was sent to a reform school. That home had no right to make permanent the choice against it. The church has no right to offer to the children brought up "in the nurture and admonition of the Lord" an alternative which involves putting themselves outside its fold. It can offer the opportunity for publicly affirming personal choice of the way of living it has taught; otherwise the old relation must continue for a while longer.

It is to be remembered also that at this age the new consciousness comes in the form not of beliefs but of affection and activity. Her family has given her all she has, but still she has something of her very own to contribute to its happiness and success. It is the consciousness of something to withhold that makes giving it a reality. The child self belonged, and still belongs, to God. The new self she can give him, and she knows that she gives it by what she does.

The Religiously Neglected Girl. Thus much of the girl whose childhood environment has been complete. What of the girl who has had no religious training, or only such as she gained through irregular attendance at a possibly incompetent Sunday school? The widened social horizon, increased interest in persons, fluidity of broken up habits, and eagerness for experimenting which this stage of growth brings, make it possible for a wise guide in a certain degree to "make up lost time." Religion is not an instinct, but an attitude toward values. Those are mistaken who speak of this as the time of the "awakening of the religious instinct." The child's religion is just as real as the adult's, for it includes all the instincts that have yet ripened. The developing of the racial instincts at this

time brings about a revaluation of all the factors of life, and a special interest in those factors that other persons consider of great value.

To the religiously neglected girl, be she waif from the streets, "poor little rich girl," or child of the comfortable and ordinary "masses outside the church," there is one, and but one, way of approach. She must know some one to whom—not to whose mind or emotions, but to whose life—religion is the greatest value in the world. This makes it a fact of the girl's experience, to be investigated and honestly reckoned with. Information desired opens the way for instruction, and character admired and loved gives adequate impulse for forming the new habits. Her choice of this new standard as higher than those hitherto known and followed, and the desire to make it her own, personal and permanent, is very possible and vital. It is surely an adequate basis for church membership.

Need of Concrete Interpretation. The person who can best make religion real to the girl who lacks religious background, and often the one who can best help the girl from the religious home to reconstruct her scale of values aright, is usually the girl's chosen representative of Ideal Womanhood. This does not imply that the Sunday school teacher of these girls should be, any more than their day-school teacher, a very young woman. The middle-aged woman whom they respect for her knowledge of the Bible and for her Christian character will have far more real educative influence than a pretty but vapid young woman without either knowledge or skill in meeting the needs of these eager young creatures. It does mean that the girl must have

some one among those who represent religion to her to interpret its meaning in terms of girl life.

The New Moral Sensitiveness. The new relations to persons, and to herself, are felt as moral problems. The tantrum of temper, which in childhood was forgotten as soon as punishment and forgiveness had wiped it off the slate, is now recognized as in some way an expression of herself. It may be gloried in as a means of power for getting her own way, or bemoaned as showing what a "horrid thing" she really is; but whether she admires or detests the "wickedness," she will apply a moral term to the passionate outbreak. So with truth-telling, or cheating in games or school work. Habit may have blinded a girl to the significance of certain given actions, but as soon as they are a question at all, the problem is a moral problem. This makes the task of the educator largely one of so presenting items of conduct that the girl will ask herself the question, Is this right or wrong? If any girl seems deliberately to choose to "do the thing she knows is wrong" it will be well to find out who decided that it is wrong. Authority must not be self-constituted. To tell one that a thing is wrong is not at all to convince her that it is; unless some other consideration deters her, she will probably "try it and see." Her ultimate attitude to the act in question will be determined by the consequences experienced and one of the most unpleasant of possible consequences is to lose the approval or good opinion of some one she cares for.

Applying Educational Principles. When moral principles are being decided on such a mixed basis of experiment and imitation, the task of the educator, whether parent, teacher, or adorée, must begin with

a patient discovery of what is going on in the girl's mind. "From the known to the unknown," "From particular to general and back to the new particular," and other well-worn phrases of the teacher's vocabulary may here have a fresh meaning and real point. The "point of contact" in moral instruction must be something that the girl herself realizes as a moral problem. It was a thirteen-year-old French-Canadian child who had been caught writing her spelling lesson out of a surreptitiously open book. She listened to her teacher's horrified remarks on the moral obliquity of such "underhandedness" and "untrustworthiness," and finally, looking up with frank wonder and incredulity, said: "I don't suppose it was just right, but I don't see anything so *'awful'* about it as you make out." The teacher thought of the home of the canal-driver's child, and of the generations of her own Puritan ancestry, and accepted as unconscious rebuke the protest against demanding the same moral vision.

Is there then to be a "double standard" or a "sliding scale" in moral values? Only in our patience, while growth goes slowly on. The way to broaden knowledge in moral realms, as in any other, is to add to what is there. Every girl has some code which she has worked out for herself, or at least accepted as her own. This can be altered in two directions. What is "square," "fair play," "white," "clever," or "mean," "low-down," "sneaking," and "stupid" can be made to include more and other actions than she had so classified. And individual actions can be changed from one category to the other by helping her to see the judgment upon them of people whom she admires. Often the best help is to see that one action is like another

that she had already correctly classified. Nathan the prophet² would have made an admirable teacher for adolescent girls!

Teaching by Example. One effective way of developing the girl's standard is by the steady example of persons whom she accepts as representative of "religious people." If the Sunday school teacher goes to Sunday school every Sunday, the class will not miss. If the teacher speaks of the sermon as something that has applied to her life during the week, the girls will try to see if it is applicable to them likewise. If she admits that the poise and self-control they admire is something that requires constant effort that doesn't always succeed, they will not give up in despair. A red-haired girl said to a friend: "I thought all red-haired folks had an awful temper to struggle with, but I don't believe Mrs. Gray knows what 'temper' means. She is a *saint*." Mrs. Gray heard of the comment and said to the lovable but fiery-tempered little pupil: "Ask my mother whether I had a temper, my dear. And let me tell you a secret: *I'm desperately afraid of it now*. That's why I do not dare to break, even once, the habit of thinking a sentence clear through before I speak, whenever I feel 'riled.'" The actual way in which some one else had met and conquered her own problem—that was help that counted!

Often the real trouble is not that the girl does not realize that her way of meeting a situation is wrong, but that she does not know the right way to meet it. "An ounce of example is worth a pound of precept," not because the precept is valueless, but because the girl does not know what to do with it. A settlement

² 2 Sam. 12. 1-14.

worker was telling a young volunteer club leader of the beginnings of her own club work. "There were not enough chairs to go around, and in trying to 'beat each other to' a chair, two of the girls pushed each other down and actually fought over it. Of course as hostesses we could not tell our guests they were rude! But as soon as another resident came in, we each rose and politely offered her a chair. At the next club meeting we had more chairs, but still more girls. When one of the residents came in, *four* of the girls sprang up to offer her their chairs." It was some months later, among a group of girls in the same settlement, that a gentleman came in to visit. One of the girls arose and offered him her chair. The resident said gently to her, "Keep your seat, my dear; we will let the gentlemen find their own and bring them in." It was still another stage in moral progress when the girl learned how to accept service from others so that acceptance would give pleasure. The Sunday school teacher or club leader who invites her girls to tea at her own home can modify their tastes and habits by the appointments of that home and of her own room. The affectionate and gentle courtesy of the other members of the family to each other will make its impress. And if the teacher talks freely and naturally of God, if she makes the life and teachings of Jesus the court of appeal in questions of her own conduct, the most skeptical and indifferent girl will decide that religion is at least important.

Shaping Ideals by Information. Another way of extending the girl's experience is through her imagination. The young girl will usually not ask questions about some of the things she is most anxious to know.

She prefers to find out for herself. The means of finding out are observation of real or dramatized life, and books. What are the motives that rule the big world? Not the world of her family and schoolmates—she has fathomed them!—but the world of past and of far-away, of romance and achievement, which belongs to her? What is the answer she is receiving in the motion picture and the library book? That book is probably fiction. Does it give a picture of life that is real, or distorted and impossible? Accurate historical fiction, biographies of persons worth imitating, and “stories” that are wholesome and natural, can be made a great moral force.

An admirable selection of biblical and biographical material is found in the various graded Sunday school courses for the “Intermediate” section (thirteen to sixteen years). The most widely used of these courses are the International Sunday School graded course, published by the several evangelical denominations; the Bible Study Union (and “Blakeslee”) series, published by Scribners; “The Constructive Bible Studies” published by the University of Chicago Press; and the series being put out by the American Unitarian Association’s Religious Education Department. Each of these series selects material from the deeds and the teachings of Jesus, Paul, Old Testament heroes and prophets, and the great men and women of the kingdom of God in the centuries of the Christian era; and makes practical studies also of the problems of ethical conduct and service which are met by the boys and girls in their everyday life. An excellent book for the teacher of the young girl to use is *Christian Citizenship for Girls*, by Helen Thoburn, published by the National

Board of the Young Women's Christian Association. Any girl who studies lessons following these series must have for her "yardstick" the "measure of the stature of the fullness of Christ"—tangible and attainable and lovably human.

Expressing the Religious Life: Worship. This is the time of shyness in expressing personal religious aspirations, especially before older persons, or boys, or large groups even of girls of her own age. The home, and the small group composed of the Sunday school class and its beloved teacher, are the most effective means for spiritual culture. The church worship will be more fervently shared, and the sermon listened to more intelligently than heretofore; but if the girl is not to be left stranded on a little island of selfish individualism, she must contribute to a religious and ethical group life. Where family prayer, and sympathetic discussion of the new moral problems as they arise, are part of the home life, a girl is kept from the habit of silence which deprives her of needed expression. If she does not have this help, the Sunday school class will have all the more to do. One of its normal uses is to supplement the family expression of religious thought and life, not only by instruction but by free discussion of common moral problems, with equals, guided by an older person.³ Another of its indispensable contributions is the development of social feeling in worship and prayer, and the natural expression of that common feeling in oral prayer with the group. Both home and class are excellent places in which to learn how to be both truthful and considerate, and how to be frank and direct without being unpleasant.

³ See Bibliography, Numbers 54, 71.

Expressing the Religious Life: Service. Individual and group activities are both indispensable for practicing the habits that are to form character. One of the best means for combining this education with the important ability to work with others for a common end is through the organized Sunday school class or club.⁴ A comprehensive list of activities for classes and clubs is published⁵ which includes, as well, a bibliography of nature study, handcraft, and social entertainments; and an account of the principal organizations for boys and girls, with addresses of their respective headquarters. The Camp Fire Girls seems to be well adapted also to church use. One criticism has been made: that its omission of the distinctly religious in its ceremonial makes it seem "a little bit pagan." There seems no reason, however, why a church Camp Fire should not have "honors" and their recognition symbols which could be "their very own best," to be added to the customary ones. Girls at this age are on common ground in school and community, whatever their faith, Jewish or Christian, and the inspiration and thrill of belonging to so great a common sisterhood is an educational factor not to be lightly disregarded.

To read in the leaflet above quoted (Secondary Division Leaflet No. 4) the list of things done in one year by one class of younger girls in a small city gives a conception of the astonishing energy to be conserved for Christian character and social service. The older people of that town had not yet reached the stage of social self-consciousness which sends for experts to

⁴ Number 148, just referred to above, is full of questions stated in a way to compel girls to think on the real problems of their lives.

⁵ See Number 71. The two leaflets may be obtained through any State Sunday school office, and are invaluable to workers with organized adolescents.

investigate conditions and advise what other experts are to be hired to mend those conditions. This class of young girls thought it would be "nice" to give dinners and clothes to the poor, if there were any poor; and they started out to see. "It took two of the members, with the aid of a dray and a driver, six and one-half hours to distribute these baskets, for we found, to our amazement, there were twenty-two families in our little city of eight thousand who would have no turkey and goodies if they were not supplied them. . . . The write-up given by the dailies so stirred up the people that . . . [within two months] . . . there had been organized the United Charities, backed by every religious and fraternal organization in town." And the fourteen-year-old president of the Sunday school class, the "Count-On-Me's," was made a director of the Board of that United Charities.

Later report of the class mentions these things done in the following year: "We have sung in the hospital, visited the sick, kept the hospital supplied with flowers during the summer, taken charge of various special day programs—'Rally Day,' 'Children's Day,' etc. At a special service on Mother's Day the Knights of Pythias were our guests. We entertained the mothers, sent missionary magazines to a field asking for them, and remnants of cloth for patchwork to a mission school for Indians; gave the 'Get-together luncheon' for all the teachers and officers of the Sunday schools in Minot; and 'Father and Son Banquet,' the money being used to pay for the care of a blind child in India. 'Teas,' with costumes and curios from China and India, helped pay for the college course and music lessons of a Japanese girl studying in an American college, and

personal Christmas gifts were made and sent to her with separate cards or notes from each member of the class. Song books were sent to a frontier Sunday school in the same State, and eighty-five large pictures (colored lesson rolls) and hundreds of picture cards, paper dolls with their outfits, and books for the government library, were sent to a mission station in India. A Workers' Library and fifteen other reference books were purchased and presented to the teachers of our own Sunday school. A social was held which secured a large amount of out-grown clothing to be used by the Salvation Army. Many jolly and informal suppers were prepared at the church parlors, to some of which the boys were invited. One night the pastor and his wife were invited to such a supper and afterward each wrote a message on her place card and sent it, tied together with the class colors, to an absent and lonely member. Then we packed two boxes valued at fifty-five dollars and sent them for a home missionary's Christmas. Eight of the class recently joined the church."

The president concluded this annual report with the words: "I cannot recount all the activities of the Count-On-Me's, but they are little things—just the common, ordinary things of everyday life that every class can do—little things, but as I have said, they make the difference between a live class and a dead class. . . . We have a motto which answers the question often asked us, 'Why, how do you do it?' Let me commend it to you—it is this: 'The way to do a thing is to do it!' . . . If we spend our moments idly dreaming of the big things we shall do later when opportunity offers, we shall overlook many a chance to bring happiness and sunshine to those about us. And,

furthermore, we shall not be ready to do the great thing when it presents itself to be done, for we will lack the training brought about by doing cheerfully whatever we can to brighten this old world and the lives about us.”⁶

Such service is definite, practical, appeals to the personal sympathies, and puts the girls in touch with “real live people” who can be seen or their letters read, and does not subject them to the emotional strain of contact with the more sordid kinds of distress. Personal service to the crippled, blind, or aged is especially wholesome as an outlet for the excess of physical energy.

Character by Practice. In all these character-developing plans it needs to be remembered that we cannot by any instruction or drill induce the possession of the “virtues” of truth, honesty, honor, modesty, loyalty, or unselfishness. The only way is the slow way of building up habits by practice. Each girl has to achieve truthfulness by telling the truth; and become honest by the way she does her work; honorable by keeping the promises she has made; loyal by choosing the good of the family, the class, or the school when the conflict is with her own preferences; womanly by remembering her ideal and not permitting any coarse word or act. Each failure has to be recognized as having unraveled some of the fabric of habit, and so calling for careful attention to knit it up again. This method is harder for the girl, and much, much harder for her parents, teachers, and friends, than just talking. However, the easy way of mere “precept and example” won’t work; but every repetition of “ethical practice,” and

⁶ From a report read by the president of the class at the North Dakota State Sunday School Convention, June, 1914.

every bit of her pleasure and ours at hard-won success, are working together to make habitual that set of "right reactions of thought and deed" which we call womanly character.

SUMMARY

The beginning of adolescence is not the "time of the awakening of the religious instinct," but the delayed instincts which now appear must be religiously utilized. The previous religious training or lack of it makes a vital difference in the foundations on which the developing religious life has to build. The Christian child has nothing to undo, no radical alteration in the direction in which her girlhood is to develop. In its relation to God as to the family, her newly conscious self must affirm its affection and its purpose with a new insight. The religiously neglected girl has fundamental changes to make, but she sees that they are in the direction of her admirations and her new ideals. To both the age brings a break-up of old habits and an attentiveness to new ideals which make it of crucial importance to the educator. The inner development of every girl makes possible new expressions of her loyalty and good will in cooperative activities of real service to others and value to herself.

The need of introducing every essential element of character now is the greater because we cannot know how rapidly or how soon inner forces, or a sudden crucial experience, or an emotional tempest, may bring the crisis of the next period.

Helpful Books for Further Reading. Bibliography, Numbers 28, 29, 45, 54, 55, 57, 58, (59), 62, 65, 66, 68, 70, 71, 76, 77, 80, 146 148, 150.

PART III
MIDDLE ADOLESCENCE

CHAPTER IX

THE PHYSIOLOGICAL FACTORS

THE seething ferment of early adolescence cannot continue indefinitely. Order must come out of the chaos. The rate of bodily growth is slowed by the maturing forces at work, and the formation of new cerebral adjustments is not only possible, it is inevitable. The new and the old must form some sort of livable adjustment. The inertia of all matter, even that in living organisms, will soon cause the adjustments of the parts of the organism, to each other and to their outward surroundings, to harden into habits. This hardening will take place whether the adjustment has been consciously or unconsciously made.

Middle Adolescence: A "Crisis" Period. The physical, mental, social, and spiritual life of the girl is approaching a period of settlement, of harmonizing. Now the elements are melted in the fervent heat of physical and emotional stress, but the molten life will soon cool, and remain in whatever form has been given it by the educator, or by undirected chance. This clarifying or re-defining is sometimes gradual; but often it is like precipitation in a chemical solution: some definite event, like the sharp rap on the test tube, makes everything fall into place and leave the solution clear. For this reason this is often referred to as the "period of crisis."

Physically, middle adolescence¹ in the girl corresponds roughly to the time from first menstruation to the completion of bodily growth. Some increase in height may occur during late adolescence, and alterations in weight are often characteristic of different periods of maturity, but in general the bones will have completed their growth by about the seventeenth year. The physiological task of these years is that of striking the normal balance between the hormones from the somatic and sexual glands, and adjustment of the whole organism by means of the new habits to its new dimensions and relations, as well as to the periodic function of menstruation. For any effective educational direction of the varied forces at work within the growing girl, an understanding of the physiological factors is fundamental.

Periodicity. Perhaps there is no phase of all the subjects of women's work and education which has received more attention than the fact of the periodic phenomenon of menstruation. Higher education has been assailed as an impossibility or a menace, and industrial, political, and professional life has been supposed to be barred to women on this account. When the subject of equal pay for equal positions in the schools of a great city was being agitated, the opponents declared that the periodic absence of women teachers was of itself sufficient argument against the "absurd" suggestion. But when statistics showed a slightly higher average of days of absence per man than per woman, the argument was omitted.

¹ Individual variation, affected by race and by environment, is so great that it is difficult to assign even approximately the lengths of these periods. Statistics quoted by Stanley Hall (*Adolescence*, vol. i, pp. 474ff.) make the divisions roughly, Early adolescence, twelve to fifteen years; middle, (fourteen) fifteen to eighteen; and later, (seventeen) eighteen to twenty-five.

A summary of what may be called the classical attitude toward the subject, and a bibliography of the scientific writings which deal with it, are given in Mrs. Hollingworth's admirable monograph.² "The tradition emanating from the mystic and romantic novelists . . . has found its way into scientific writing. Through the centuries gone those who wrote were men, and since the phenomenon of periodicity was foreign to them, they not unnaturally seized upon it as a probable source of the alleged 'mystery' and 'caprice' of womankind. The dogma once formulated has been quoted on authority from author to author until the present day. A more immediate source of error is to be noted in the fact that the greater part of the evidence quoted on this subject is . . . the contribution of physicians. But it should be obvious to the least critical mind that *normal* women do not come under the care and observation of physicians."

Mrs. Hollingworth is the first to make scientific observation of the mental and motor efficiency of normal women by rigidly controlled scientific method and with instruments of precision. Daily tests for a period of three months, which were checked up by identical tests upon men for the same length of time, made possible a comparison of the influence of the supposed factor with chance variations in the same subjects and in subjects not affected by this factor. The results are most instructive. Briefly summed, the figures show beyond question that careful and exact measurement reveals no trace of a "cycle" (referred to by Ellis and others) or of a periodic mental or motor inefficiency in normal women, affecting any part of the

² See Bibliography, Number 106.

period, or influencing the variability of performance. And no regularly recurring period of maximum efficiency within each month is discernible. There is evidence that mental association processes are adversely affected by *pain*, judging from two instances recorded where pain was experienced on the first day. This is in accord with other experiments which show an aversion to work when a cold in the head, eye-strain, or other bodily feelings make a given task "feel" intolerable.³

Health and Poise. We seem to deal with two perfectly obvious sets of facts: There are women who are irritable, unstable, forming their judgments according to personal prejudice, and unable to do good "team work" except with workers selected by this personal bias. These women do show some relation between this instability and moodiness, and present or past disturbances of menstrual health. There are other women whose serenity and poise and steady efficiency give them authority in any situation of life, and enable them to work smoothly with "difficult" persons, both men and women. These are found to be women who have the habit of health, and whose corresponding mental habits are not easily shaken even by temporary physical disturbances.

The deductions from these facts appear equally obvious. It is the function of health to secure a normal instead of a morbid response to every situation, and health is largely a structure of physiological habits. Health is thus the foundation for character. Therefore in the period when a girl is forming her life habits the basic moral responsibility is to see that sound

³ Thorndike, (Number 92) Educational Psychology, vol. iii, p. 104.

health is attained. Let it disturb no one that "caprice," "mystery" (that is, unreliability!), and "nerves" are considered feminine characteristics. So was the "costal type" of breathing until it was proved to be due to badly shaped corsets and "ladylike" lack of exercise. These mental characteristics too are an entirely adventitious development, and will disappear when their causes are removed. Good humor, which is the surest way of showing good will to those who have to live with us, is proverbially inseparable from good digestion, whether in man or woman. It has been recognized that, regardless of sex distinctions, æsthetic and moral sensitiveness is dependent in part upon a clean and active skin. It is one of the many less obvious connections between health and character which needs pointing out.

The Varied Stimuli of Emotion. Except in a few cases, like dyspepsia, we do not think of looking for a bodily state as a cause of an emotion. In such cases, the inner discomfort is a localized sensation, quite distinct from the "crossness" which we excuse on its account. Commonly we do not stop to think of what goes to make up an emotion. We "feel" it, or "are" it, and attention is focused on something outside ourselves which is associated with it as its cause. The sensations from the changes in circulation, bodily temperature, respiration, and glandular secretion which form the vague and diffuse bulk of our personal consciousness, both in emotions and in "objectless" moods,⁴ are too simultaneous and too indirect to be readily localized. The "reflexes" which cause these inner changes frequently and normally occur in response to an out-

⁴ Compare p. 55 (footnote).

side stimulus, such as an unexpected telegram, a snub, nearly dropping a piece of costly china, facing an audience, or being grabbed in the dark. The resulting apprehension, anger, or "hurt feelings," grief, stage fright, or terror have definite and recognizable combinations of these inner feelings. The fact which is seldom known is that the same combinations of unpleasant "bodily reverberations" may be caused by a change in the secretions of the liver or more obscure glands. The altered secretion may chemically affect the nerve centers and make them more sensitive to stimulus, which may come from outside, or from pressure from tissues swollen perhaps by the same cause which altered the secretion itself. Such a purely physiological disturbance does not occur in normal bodily functioning, and when it does occur the disturbing tumor or inflammation (or even microbe) gives us of itself no sensation whatever. It is not at all surprising that we should look about for some adequate reason for the well-recognized state of feeling, and so associate with the reflex whatever in the external situation happens to be simultaneous.

For instance, at some time we have actually experienced an intentional slight. The instinctive response to the "cut direct" from another human being is a tightening about the heart, a catching of the breath, tension of many muscles, blood mounting to the cheeks, and a "bitter" sensation that seems not to be so much in the throat as in the diaphragm. Without rigid control, this complex is succeeded by the jerking of various muscles and gnashing the teeth. This series may recur whenever memory recalls the incident and we "give way" to the instinctive accompaniments. This whole

chain of involuntary motor impulses follows from the stimulation of some "sympathetic ganglion." In the case of the actual slight, the stimulus energy is started originally by the visual centers recording the haughty stare or signal of disdain from the other human being. It reaches the motor center in charge of this particular reflex by way of other cerebral and intervening centers. But the same motor reflex may at some other time be stimulated by pressure or irritation from within the body, whereupon all the sensations of the "emotion-at-being-slighted" follow. The "innocent bystander" who happens to be available is associated with this unpleasant wave of feeling, because habit connects so violent and unusual a disturbance with some adequate external stimulus.

Functional Disturbances as Stimuli of Emotion Reflexes.

A more common example of the same involuntary association of effect with supposed cause occurs in the case of a certain cycle, of longer duration, of lowered temperature in the limbs, pressure about the heart, nerve tension, general "depression" of functions, and loss of appetite. A familiar cause of this response is the situation of facing the demand for more work than can be successfully accomplished, or an accumulation of annoying disappointments. Another frequent cause is too great application to some sedentary employment, with lack of exercise to clear out the "ashes" from the system. Whatever the cause, we naturally and reasonably give the same name to the same feeling, and say that we "have the blues." It is just as natural, but not at all reasonable, to try to find the same remote cause in every case, and therefore to pick out from a day which is really as efficient and satisfactory as

usual disappointments and failures to warrant our self-pity.

Functional disturbance of the reproductive system is one of the most frequent causes in women of those reflexes which cause a large part of the states of consciousness known as fear, discouragement, anger, jealousy, chagrin, irritability, and blues. The altered secretion from the ovaries due to inflammation from a "cold" probably alters the sensitiveness to stimulation of some of the sympathetic nerve centers and possibly of special sense nerves as well. A swollen condition of the uterus (to a slight extent normal during menstruation) may exert a mechanical pressure on other organs or on pelvic nerve centers and so cause a disturbance of other functions. If the disturbed secretion were that of nose or eyes, or the inflammation were in the throat, the sense organs in the lining membranes would give us information where to apply the remedy for the discomfort. But the sensations from the pressures in question are indirect, and give no hint of where the trouble really is.

When Mrs. A's emotion, attributed to Mrs. B's supposedly sarcastic glance, is really the result of blood pressure from an unsuspected functional cause, the laws of association make it inevitable that the next time she sees Mrs. B, Mrs. A will have a recurrence of the emotion. Mrs. B naturally feels resentment at the unjust accusation, and one can readily supply in imagination the sequel of misunderstanding and suspicion. But when "poor dear Mrs. A" has to go to the hospital, who connects with that fact her failure to "get along with" Mrs. B? One need only to have worked with any group of earnest women gathered

from the average in health and the more than average in ambition, to realize how frequently the "nerves" of some one of them may play her a shabby trick, and how the success of the group efforts is hampered by just such occurrences, the real cause of which is seldom suspected.

Moral Significance of Establishing Health in the New Functions. The reason for emphasizing these facts is that middle adolescence is the time to establish menstrual health. The experience of normal women and the testimony of really scientific experiment agree that, if the organism is adjusted as it should be, the regular activities of the ovaries and their accessories cause no more disturbance than those of the healthy liver. Any gland that gets sufficiently out of order, be it ovary, liver, or thyroid, can upset the whole body and mind and character. There is thus much basis in fact for the customary attitude toward functional periodicity in woman as a handicap in her work, and as a cause of the lack of emotional and intellectual poise and balance observed too frequently in individuals.

Now, the first appearance of any new factor in the bodily economy is frequently a time of upset. The last "wisdom tooth" may cause as much pain as baby's first incisor, but it comes when the individual is better able to control other conditions, and when it is a smaller proportional factor in the body's work. Consequently, after the second summer, few die teething. So, until menstrual regularity is established the function is particularly liable to disturbance, and the emotional effects accompanying such disturbances attract increased attention by their novelty. This is the time to secure a lasting habit of health by effective

attention that shall make unusual attention later unnecessary.

The healthy-minded girl who is not given an adequate explanation of the importance of perfect health in this function usually rebels against what rules are taught her with a hygienic purpose in mind. When she is given no reasons that she can "see the sense of," she feels that such rules are old wives' superstitions, to be neglected. Indeed, her feeling is sometimes justified, because the ignorance of her instructors is almost as great as her own. But carelessness of hygienic precautions causes or increases functional disturbances, and soon the physical causes for all sorts of future failures are fastened upon her.

Another type of girl is all too prone to revel in the mystery of the new experience, especially if it has been made mysterious to her, and to let the sympathy and coddling and relief from duties, whether needed or not, and regardless of added burdens to others, become a habit. It is also sadly easy for emotion to become a satisfaction in itself. Sometimes a morbid girl actually enjoys the tears and blues. More often the satisfyingness of her emotional manifestations depends upon their effect on other persons. If the "miserableness" brings sensuous coddling, and attention which flatters a sense of importance; or if hysteria gains coveted ends at the price of preventing a "scene," such habits may grow and persist.

Sometimes a maladjustment of the new functions may involve some more serious condition of the organs. Many a girl is left to fight as "temptation" what no moral strength in the world *can* overcome, but what restoration to physical normality, if made in time,

would soon put out of existence. "Explosions" of temper or "nerves," hysterical outbreaks, failures in self-control, are often keenly felt as moral disgrace. If these symptoms which she "just can't help" are treated as due to the girl's willful selfishness, her effort at repression often increases the disturbance which causes them, and so ultimately increases the abnormal symptoms. The girl whose excitement in the presence of men makes the wiseacres shake their heads may be suffering from some local irritation the removal of which would leave her as modest as a girl should be.

The Educator's Responsibility for the Girl's Health. The ease and certainty with which proper menstrual health is established depend, first of all, upon the habits of the girl's other bodily functions. In preparation for this crisis, special care is needed during the rapid growth of early adolescence to avoid two bodily conditions which may seriously affect the new functions. One of these is a faulty standing position, which twists the pelvis and cramps or distorts the development of the generative organs. The other is faulty elimination of waste. This interferes with the developing pelvic organs by mechanical pressure, and also affects all the organs and nerve connections by poisoning the blood supply. Books are published which give wholesome and practical counsel, intelligible to girls as well as to their mothers,⁵ and to those the persons responsible for the girl's daily regimen may be referred. If a girl who follows the simple laws of hygiene through early and middle adolescence fails to achieve health and comfort, it may be there is some organic difficulty. In this case the method by

⁵ See Bibliography, Numbers 95, 105, 107, 109, 110, 114, 115.

which the girl is to achieve health is a matter for a competent physician, but the responsibility for seeing that she does achieve health rests upon the parent or other educator.

Conclusion. Emotions with a purely physiological cause may be attributed to situations in no way connected with them. The habit of reacting by a certain emotion to a situation thus falsely associated may persist after the physiological stimulus to the emotion has been removed. As such mental and emotional habits may remain as a permanent handicap after their real cause has been eliminated, while impaired health is sure to be a permanent cause of a losing fight for emotional and moral balance, there cannot be too great insistence on achievement of health at this crucial period. Such prevention of false emotional habits would prove the remedy for most of the personal friction and lack of team work which hamper the social achievements of women, and it must begin in the crisis period of middle adolescence.

Helpful Books for Further Reading. Bibliography, Numbers 22, 32, 58, (59), 63, 69, 95, 106, 107, 109, 110, 120, 123.

CHAPTER X

THE PSYCHOLOGICAL FACTORS

"OH we had the *loveliest* time last night at the glee club concert! The first tenor was the *cutest* thing! And that bass was just *too* funny for words. But the way they sang the Barcarole was perfectly *heavenly*. It made little shivers up your spine!"

"I wish you could have seen Genevieve at the dance last night. She looked too perfectly stunning for words. Isn't she a *dear*? I'm just crazy about her!"

If you were to be led blindfolded into a room and should hear bits of conversation such as the above, with little giggles and shrieks of laughter apropos of nothing in particular, with perhaps a gay little tune hummed under the breath—would you need three guesses as to the average age of the group? And wouldn't you expect to see, when you were unblinded, bodies and faces full of animation, cheeks glowing and paling by turns, arms and fingers intertwined, and little pattings and smoothings of curls and ribbons as glances stole toward a group of boys at the other end of the room? It is as difficult for a girl in the heart of her teens to use language without italics, superlatives, and exclamation points, as it is for her body to resist the rhythm of music. In a world of prosaic and staid adults, the young girl supplies the charm of the unexpected, the inconstant, the incalculable—not in

the realm of business and morals, where it would be reprehensible, but in the realm of social fellowship and adventure in personality.

Intensity and Variety of the Elements of Life. Throughout these short years of crisis the physiological and psychological, the social and the economic factors are producing new combinations in the emerging personality with kaleidoscopic brilliance and swiftness. The eagerness of the muscles for action is the basis of interest in work and play, amusement and achievement. The keenness of the senses for stimulation by light, color, sound, and touch is the basis of the sympathetic interest in art and nature and music; of the lure of the street and the dance hall; and of the joy in caresses and in the touch of silken-fine garments. The energy of the brain connections by which ideas are associated is the basis of the keen intellectual interest and zest in executive efficiency in practical affairs. The responsiveness of the girl's whole organism to any stimulus from any source is the basis of the emotional ardor of her social, personal, and moral ideals.

Every sensation is intense, every muscle full of energy to do what the brain bids—and a little bit more. But this sensitivity and voluntary energy are in closest touch with the involuntary reflexes of respiration, circulation, and glandular secretion. It is as though the stimulation of any sensory or motor mechanism were projected outward and inward and reflected from center to center, stimulating more and more of the organism. The "thrill" of emotion from watching a sunset or listening to a sonata, from reading a tale of heroism or seeing a melodrama, in so far as it is a

"thrill," is the result of being "stirred" deeply enough to arouse these motor reflexes. Closely related to these involuntary reflexes as factors in emotion are the keenness of response of all the special senses, and the vigor of the voluntary muscular activities.

Romantic Imagination. As bones, muscles, and nerves reach adult proportion and become adapted to each other, and the body has learned the trick of managing all the new combinations with certainty and ease, it seems that the brain, relieved from some of the conscious attention to directing motions, can focus its energy on organizing the central processes which accompany what we call "association of ideas." Then, too, as the sensations from within the body become habitual, they tend once more to drop out of consciousness, and impressions from the outside world again occupy the center of attention. The inner experiences through which the girl has just lived give new meaning to the impressions which flow in through the senses, and wider content to the ideas imparted by others. The nervous organism is so alive that almost all sense perceptions and motor discharges, and almost any connections between them, are eminently "satisfying to the organism as a whole." So "ready to connect" is almost every possible "path" that even pain is "interesting." Indeed, so exquisite is sensitivity that the distinction between pleasure and pain is hard to draw. Sunset in an orchard in bloom, a mist rising from the sea, Mendelssohn's Spring Song, the notes of a meadow lark, are often said by young girls to be "so lovely they hurt." Grief and melancholy are hugged to the heart in an ecstasy of exultation in being able to understand and appreciate the "world-pain." This is the period

of the greatest development of the romantic imagination.

An interesting study was made by asking a large number of boys and girls of different ages, in schools in widely separated cities, to write compositions about a certain picture. Children and early adolescents were most matter-of-fact in their interpretations. The incident depicted was assigned to various periods of history, depending upon the amount of information covered in the school curriculum at the grade attained by the individual. In middle adolescence there began to be a subjective interpretation of the way the persons in the picture "felt"; soon developing into much notice of the atmosphere imparted by details. The "sadness" of the falling leaves and the lover's departure "forever" were noted only in the upper high school or college freshman compositions. The writer¹ concludes that "the great emotional imaginative change in adolescents comes after sixteen. It is the birth of a richer emotional life dependent upon a wider range of associations, and upon physiological changes, and is the dawn of the most vivid imaginative period." The kind of material for this intellectual and emotional imagery is being accumulated in these years of middle adolescence, and the plastic mind is being given its permanent "set." Recognition of this fact must underlie the educational treatment of companionship and recreation as well as of school problems.

Individuality and Temperament. The inner life of every girl is the product of different original capacities, growing at different rates, and stimulated or retarded

¹ The Imagination of Adolescents, Walter Libby. *American Journal of Psychology* (1908), 19, p. 249.

by differing experiences. This product is the basis of the wide variation between individuals known popularly as "temperament." This is a topic consistently avoided by many psychologists, not because they do not recognize its vital importance, but because there is so little accurately known about it. The largest element in temperament is emotion. No scale has yet been devised for measuring emotions, and exact science is helpless before the immeasurable. Our common use of the term itself varies greatly. A musician or an artist is spoken of as showing "temperament" in his work. Geniuses in many lines of creative work, men and women alike, are excused for explosions of nervous irritability on the ground of "temperament" (whereas in children we use only the first two syllables!). The most common usage of the word refers to the fact that ordinary individuals meet like situations in very different ways. These differences seem to hold true for a given individual in many kinds of situations. For centuries the popular division has placed people in four great types.² What scientific work has been done in investigating the subject, however, has proved that it is only the exceptional individual who can be fitted into any one of these "types."

While we can afford to wait patiently until the efforts of scientific students shall give us reliable data and accurate terms for the main directions in which individuals vary, we may use "temperament" to desig-

² The classic division of temperaments was based on the idea that they were determined by the "humors" of the body, and were named Sanguine, or ardent; Bilious, or melancholy; Choleric, or energetic; and Phlegmatic, or deliberate. Lotze pointed out their correspondence respectively to the ages of childhood, adolescence, manhood, and age. Wundt defines these groups as relating to the individual's response to stimulus, as quick-weak, slow-weak, quick-strong, and slow-strong. Giddings, in his *Inductive Sociology*, gives a very different basis of division, but comes out with a fourfold classification which includes all these and many other phases of social reactions.

nate a real element in personal differences, if we have a mutual understanding of what it includes when used in this book. For example: we can imagine an absolutely well-balanced girl who would meet any situation according to its demands. If the situation were new, and worth consideration, it would be thought about and related to the rest of her knowledge. If it called for action, that action would be sufficiently prompt, yet sufficiently deliberated. If it aroused an emotion, the emotion would be enjoyed, or utilized as motive power, or steps taken to get rid of it, according to a just judgment of its worth or danger. Few persons, however, are thus well balanced. In most cases, whatever the situation, there is one form of response that habitually comes first because it is more "satisfying" to the organism. So when we speak of a girl's "temperament" we mean that in her present state of development, when anything happens she would rather, and usually does, first, *think* about it and understand it; or *do* something about it; or just *feel*. Many different words are used to describe these habitual tendencies. As common as any are the phrases "intellectual," "impulsive," or "emotional" "types." We must recognize these differences, and it will do no harm to use the words if we recognize that they describe the results of original differences, modified and modifiable by habit, not something fatally predestined and determined and unchangeable; that individuals differ in many degrees in each direction from the normal average in each response; and that in very few cases do all situations call forth from the same individual the same "type" of response.

"Instead of distinct types, there is a continuous

gradation. Instead of a few 'pure' types or many 'mixed' types, there is one type—mediocrity. . . . And it is highly probable that when actual measurements are made, mediocrity—a temperament moderately sanguine, choleric, phlegmatic, and melancholy; moderately slow, quick, shallow, intense, narrow and broad; moderately slow-shallow, slow-intense-narrow; moderately *everything*—will be found to be the one real type.”³ The knowledge of the modifiability of temperament is a comfort both to the girl and to the educator. “If you have looked yourself over carefully, and *don't like your temperament, what are you going to do about it?*” asked one. It is a help to the person to whom such an appeal is made to know the previous ideals and habits which have produced the present state of affairs; then with a knowledge of the laws of habit-making and breaking, and of present resources in the way of ideals and motives, much can be done to remold the individual “temperament.”

It is an unfortunate mistake, and a common one, for a girl to dislike her own temperament merely because it is unlike that of her adorée or unlike that for which the adorée has expressed admiration. She must be stimulated by the idea of the social value of individuality. Yet here, again, she must often be helped to see the difference between “uniqueness of personality” as an essential to her widest service, and that “queerness” which puts barriers between herself and others. She can search for the habits that are essential to a useful and agreeable person of any “type,” making such alterations as she finds are needed, while patiently watching for the development of her own

³ Thorndike, (Number 92) Educational Psychology, vol. iii, p. 374.

personality-materials from within before she limits the pattern of her building.

Educational Urgency of the Crisis. Reconstruction is rapid and permanent. Any essential life habit which does not now join as a charter member will find a close corporation, and be likely to remain always more or less an outsider. In watching the lives of girls there often comes to the writer the memory of a childhood experience. Just before quarantine for an epidemic of smallpox shut the tiny village off from the world, a thoughtful mother provided, among other stores of necessities, a quantity of plaster of Paris. The resources of the family and of friendly neighbors in the way of colored inks and dye-stuffs and odd-shaped dishes, of paint box and decalcomanie pictures, made the pastime last through many weeks. Expert skill was developed in mixing the white powder with water to just the right consistency, and turning it into molds at the right moment. Sometimes an attempt was made to darken the color when it was too late; the fatal change had begun, and the whole thing crumbled into uselessness.

To many of us our part in adding ingredients or stirring the mixture comes when the girl's life is just ready to "set." We may teach in a boarding school, or lead a club of high school or young working girls. Just as we have won some girl's affectionate confidence and could help, we discover that some instinct has been prematurely stimulated, or some information too long withheld, or some habit has gotten a strangle hold. Then comes the feeling of eager haste to get the compensating ingredient in in time, or of sorrowful pity at her belated attempt to reorganize a life which

is shapeless and inadequate. To be sure, we are not working with plaster of Paris, and the crumbled pieces are not hopeless, but infinitely precious in their possibilities. But how much more could be done if all parents were wise, all men and women good and trustworthy, and all communities wholesome!

Integrating the Permanent Personality. Whether the process is sudden and rapid, or extended more gradually over a longer interval, the significance of this period is the emergence of the permanent personality. That personality will not be complete until maturity, but its main lines are shaped now. The early self was built out of experiences that were largely determined by forces of education and environment controlled from without. The new self may be formed upon a conscious ideal. The ideal itself must be chosen, either as a whole or in the parts that compose it, from that which lies within the girl's experience; and part of this experience may be supplied by the imagination, by way of books. Or the ideal may even be merely negative, a revolt from the insistence of others, or intolerance of things as they are. But in contrast with the child's make-believe and dramatizing, which entered so easily into one character to leave it as readily for another, and which was so unconscious of the self which bound the real and imaginary experiences together, the adolescent is consciously hewing out her own life.

The ideal result of this process is such an organization of all the forces and factors of the girl's life in due relation to each other that she can grow into a complete and unified woman, with no omission of anything essential, no misplacing of emphasis, no sever-

ance into warring or alternating or suppressed factors, no warping of the direction of her growth, and with efficiency in her relations to her world.

Sources of Possible Disintegration. Readjustment is always easier and more welcome if it can be in line with old habits. So great is the tension and fatigue under the double burden of growth and novelty, that anything which does not have to be done over again is doubly "satisfying to the organism." So the first danger is that the new character shall center about the incomplete self of her own childhood, and remain in "arrested development." If the habits and ideals of childhood have fostered a selfish interest, unless a higher center is reached by a rupture of the inclosing habit walls, the new powers will be used to minister to the same narrow desires.

But often the force of the new desires and interests is as great in proportion as that of the old, and unless there is some one interest which dominates, the danger is that there shall be no center at all. With no sense of relative values, there can be no supreme value around which to organize the life, and no principle to guard from the danger in any novelty that may attract. People are pleasing, and approval is pleasing, and the girl secures the approval by whatever means will bring it from the people she chances to be with. Sometimes, in vague recognition of her need of some standard by which to select ideals and habits from the chaos of possibilities by which she is surrounded, a girl chooses some one person as pattern. If this person is no higher than her own unsocial level, her growth can only be warped and one-sided. And no matter how fine and high is any character thus chosen, no individual

can ever serve as a mold for another to pour herself out in.

Not only is there danger that a girl's life shall be self-centered, or uncentered, or falsely centered upon the life of another individual; there is grave danger that the life may become divided in itself. The crucial test of her success is making her life a unity. One of the easiest things for the human mind to do is to put together the things that go well together, and to keep the large divisions of this unconsciously classified material in separate compartments. Ideas, experiences and habits which thus fit smoothly form a unity which becomes the working character of the individual. All the rest, in one or more sets according to the way they fit each other, are kept separate like suits of clothes; and either worn alternately with the "every-day" character, or laid away to be donned only in the privacy of imagination. One extreme of this process results in the "multiple personality" with which popular magazines have recently made many non-psychological persons acquainted. In hysteria⁴ there are "split-off areas" not only of ideas, but also of sensation and movement. The hypocrite is merely the man whose ideals and habits for one set of relations in life are entirely different from those by which he responds to other relations which the truer judgment of the community finds are essentially the same.

Perhaps the most universal, and certainly the subtlest, danger to character is the instinctive attempt to achieve an easy unity in the life by ignoring whatever is difficult or painful. The coward gets bodily away

⁴ Not the popular usage of the word for a nervous laughing and crying, but a mental illness which has a definite diagnosis.

from the presence of the dreaded thing. The moral coward fills time and thought with anything which will prevent facing the issue. One kind of lie which children tell is an attempt to alter consequences by ignoring part of the facts in representing them to others. Escape from painful emotions is attempted by suppressing the entire "complex" of associations in which they arise, and the peace which comes from refusing to look at the disturbing elements of life is a great part of the power of that great modern religious movement which denies their very existence. But the trouble with most attempts to ignore realities within or without oneself is that other persons insist upon them, and ultimately they must be reckoned with. If truly moral character is to be achieved, the child must learn to tell the truth and face the consequences, to gain courage by not running away. Emotional poise is to be achieved only by placing the personal causes of the uncomfortable chagrin or jealousy or grief in true perspective in a large enough scale of life. Adequate manhood or womanhood is acquired only by determined effort to remedy the causes of evil, instead of ignoring them.

The Girl's Personal Problem. While these facts and principles are true for all of human life, the dangers indicated are never more acute than in this period of the life of the girl. With the awakening of the new interests in early adolescence, and the further widening of the intellectual horizon in this middle period, large areas of life are experienced for the first time. Often the first experience of anything causes sensations so intense as to be painful; the baby's first breath is a cry, and its eyes close against the first light. Some

of the facts of sin and misery which are apprehended in these crucial years cause such distress that the mind seeks to flee from anything which will recall them. Other facts are experienced with an accompanying social disapproval that tends to make the unavoidable interest in them hide in secret places of the soul. Sometimes fine appreciations of beauty and moral goodness meet such lack of sympathy that instead of enriching the life they are separated from the realm of the actual, and perhaps wither away. The power of habit comes in to widen the separation through the lines of cleavage thus formed, and to lessen the ability of the divided self to "see life steadily and see it whole."

Both for the girl and the educator, then, the goal of these years is that of building up a complete and unified self, or, as it is sometimes worded by psychologists, of "integrating a personality." And the dangers and opportunities of this process are found in the choice of what may be called the "center of personalization." The desired result is the girl's own unique womanhood, broad enough to utilize all her developed possibilities for service, deep enough to insure stability in all the stress of life, and flexible enough to adapt her to any right demand of changing social conditions.

From the girl's side this problem is intensely individual and personal. In one frame of mind the great, relentless world engulfs her as a tiny atom, and she can only hope to become something that will win its approval and secure its kindly treatment for herself. Then her problem is that of becoming that which she wishes to be. At other times the world is to her only a sum of individuals and what they have gotten out of

each other and the material at hand, and her imperious will is to make it yield her all of which she dreams; or else with a sense of its failures, she wishes to

. . . . grasp this sorry scheme of things entire
And mold it nearer to her heart's desire.

Then her problem is that of altering the sum of the universe by what she gets or what she gives. *What* she wishes to get, or to give, or to be will differ with every girl.

SUMMARY

The symmetry and grace of the new proportions, proverbial in "sweet sixteen"; the thrilling sense of limitless energy accompanying the new certainty of muscular control; the intellectual and emotional development of romance; the consciousness of her own charm; the avidity for experience, more or less tempered by habits of recklessness or of caution; the greater or less degree of instinctive satisfaction in affection and its demonstrations, all together make up a peculiarly explosive mixture. It is explosive, but it is power. Its conservation and direction into lines in which mature womanhood shall be gloriously effective and satisfying is the puzzling but fascinating task of those persons who "count" with the girl. The task is made difficult by the swift and sudden shiftings of the center of gravity as new powers and new interests appear, which make unity seem a hopeless achievement. Yet the achievement of unifying all the factors of life into a consistent and proportionate whole is the essential business of these years. The educator's part is so to direct affairs that the girl shall neither fail to

find any center for this organization, nor find it in the incomplete self of another or of her own childhood, but in the unique plan of God for her unique self, patterned after the universal example of Jesus Christ.

Helpful Books for Further Reading. Bibliography, Numbers 1, 32, 63, 68, 69, 75, (92), 106, 109, 111.

CHAPTER XI

THE PERSONAL FACTORS

THOUGH we have seen clearly that the problem of middle adolescence is that of "integrating a personality," there still remains the puzzling question of how this is to be done—of methods and of means. There are universal forces at work in girlhood at this period, and yet every girl is different, both in herself, in her modeling by habits and environment up till now, and in the outer forces which are available in the present. Thus the ideals, affections, purposes, and activities, actual and possible, are vastly different for every girl. Each is living in a dream world which she builds for herself, but it is the world of realities which must remodel her world of dreams, and in the process build her character. In the world of realities there is nothing so real as persons, and nothing has greater effect upon the life now forming than the persons that touch it.

Social Motives: 1. Public Opinion. At any age it is instinctive to care for the good opinion of others, and to care most for the approval of the persons who are of most importance in one's world. In childhood this importance is attached to those members of the family group found by experience to have the greatest power in satisfying wants. In the wider world of adolescence greater variation is shown in the persons who are chosen as satisfying. Sometimes habit and affection coincide, and the family group remains the strong-

est single force. Usually, however, there is at some time during these years a period when the public opinion of her "crowd" is the final judgment for the consideration of the girl. This development is the nearest approach in the girl's life to the "gang" domination of the boy. Curiously enough, although she matures faster, it is a phenomenon of her middle adolescence, just when the boy is outgrowing his exclusive gang interest. Perhaps it is a combination of the organizing ability, common to both boys and girls at this age, with the latent gang instinct of the girl, to which social custom has denied earlier expression. From another standpoint it might be said that the chum has become multiple, different girls being required for the understanding and stimulation of the many-sided new interests and emotions.

While girls vary in "strong-mindedness," there are probably few girls of fifteen or sixteen who would not rather be wrong than be ridiculous in the eyes of "the crowd." Not to have the particular style of felt tam-o'-shanter, or fullness or scantness of skirt which "all the girls" are wearing can blot the sunshine out of the sky. Except in small fads which emphasize her individuality, like the colors she "always" wears, it is hard to expect a girl to be "different" *alone*. This causes one of the acutest problems in the family whose standards and traditions are higher than those of the majority of the community. The parents are conscious of the broader world in which their standards are accepted. The girl experiences only the contempt of her present world for that which "sets itself up to be better."

2. **Desire for Leadership.** Fortunately, along with

this extreme instinctive sensitiveness to the opinions of her fellows (which sociologists tell us has been useful in "conforming the individual to the group and so conserving race achievement") goes the parallel instinct of domination. This seeks to compel the group to adopt the standpoint of the strong individual (and the same sociologists tell us that this is useful in providing "variations" from which progress may arise). Successful leadership is composed of varying combinations of qualities, but one of the instinctive desires of this age is for the power which leadership imparts. There is pleasure in following the common standard, but it is feeble in comparison with that of carrying the standard which others follow. The greater the number of persons to follow and applaud, the greater is the "satisfyingness." The wise parent will enlist this pride of leadership to help the daughter shape the public opinion of her group. A reputation for "originality" may be acquired by using the wider experience accessible through the home and a "novel and successful idea" in entertaining, as recorded by the local papers, may open the way for adoption of other social ideals quietly instigated from the same source. The wise teacher, also, does not promulgate decrees; she gathers the little group of leaders, helps them collect their own data, lets them come to their own conclusions, and then lets them have the fun of "making the thing go."

3. Ideal Standards. Ways of thinking and doing are "satisfying" to the self both from the approval of others and from the comfortableness of habit. So strong is the latter factor that the only force which can influence a person to make the necessary effort to change the habitual ways of the present self is the

approval of others for a different self. Says James,¹ "When for motives of honor and conscience I brave the condemnation of my own family, club, and 'set,' . . . I am always inwardly strengthened in my course and steeled against the loss of my actual social self by the thought of other and better *possible* social judges than those whose verdict goes against me now." This ability to balance the approval of higher judges, who are not present, against the disapproval of those whose amusement or sneer one sees, is a great moral achievement, and one of slow growth. It is one of the most effective services of the older friend to introduce the girl to those "better possible social judges," by way both of books and of living persons. It is the "social approval" that she sees given to the missionary, the social worker, the actress, or the artist that determines her secret ambition. So primitive is this instinctive attitude that the conviction of the approval of such a course of conduct (if it were known by the "judge" she is certain will never find it out) may lead to heroic attempts at self-effacing service, or surreptitious kindness, or inconspicuous modesty.

The Need and the Dangers of Concrete Ideals. The ideal self and its ideal judges are made of parts taken from many sources. The motive power of this imaginative creation is great; but at this age there is an overwhelming tendency to "objectify" ideals of goodness, wisdom, and truth in living persons of her acquaintance. There is also a tendency toward an exclusive intimacy with this ideal, who is the (only!) person

¹ Bibliography, Number 63, p. 191. The chapter on "The Self,"—Chapter XII pp. 176-194—is one of those delightful and stimulating "sermons" which James was accustomed to interweave in his text. This and the chapter on "Habit" are worthy of periodic rereading by both girls and older persons.

who has worth and "understanding" to meet her deepest needs. This privacy of understanding develops mysticism and symbolism, which intertwine with all the tendencies previously discussed in an intricate mass of sentiments, passions, loyalties, and purposes, both sublime and ridiculous, dynamic and paralyzing.

If a girl is to meet her problems successfully, she must have help, consciously given. She must see how persons who are well adjusted to life meet the world. If she sees only the outside of their lives, their acts, her problem is much more difficult than if these experienced persons share with her their motives and convictions. As her ideals of character are gathered from men as well as from women, strong manhood and womanhood in visible form are imperative needs to the young girl. Yet she may bestow upon the most ordinary person all the characteristics of her highest ideal, and then render to this idol of her own making all the homage of her soul. If she does not have help to discriminate between the good but often commonplace individual who is the "object of fixation of her subjective ideal" and the elements which exist only in that subjective ideal, she may pour herself out in a devotion which can only warp and impoverish the growth of her possible future self. She must be helped to see, so clearly that no sudden passion of affection can ever blind her to it, that no one person is large enough to serve for a mold for all of her personality, no one relationship complete enough to bound the world for her.

Older Friends. It is clear from all this that now is the time of the greatest influence and power of the adorée. Experience and wisdom have become more

important than mere loveliness, and the mature woman is apt to be found most "interesting." If the woman recognizes in the girl an equality, not of experience, but of womanly feeling and point of view, and does not thrust upon her dogmatic advice but merely helps her to see her problems from a new angle, the woman's help will be eagerly sought. "She knows I will not pry," said a woman about a troubled young girl. "When she thinks I can help her she will let me know." The well-balanced girl is apt to have several of these older friends. That one will be most influential whose "unshockable" understanding reaches most phases of her bewilderingly many-sided interests, or goes deepest into the problems she feels to be most vital. For the fullest use of her opportunities the adorée must be, in whatever of the girl's ideals she embodies, "unsmashable." And she must also be clear-headed enough not to "try to combine two human relationships," which, as President Henry Churchill King reminds us, is always to belittle them both. She is neither mother nor lover, but permanent friend and temporary embodiment of the girl's ideal.

The incarnations of ideal womanhood may be numerous, and it may depend upon circumstances and upon the girl whether they are successive or simultaneous. The degree of devotion also varies in individuals. "I don't think I ever was so 'crazy' about anybody as most girls," was the judicial reminiscence of one young woman regarding her girlhood. The mothering instincts are becoming more definite in the girl's consciousness, also, and with the new inner understanding her own mother receives a belated share of idealizing. Often mother now takes and keeps first place in

the girl's gallery of ideal women. As truly as this is the greatest opportunity for the older women whom she idealized to mold the life which is now taking permanent shape, perversions of this affection are never so serious as now.

The Hero and the Lover. With some girls it seems that feminine opinion really doesn't matter, and the only decisive influence is masculine. The place usually taken by the adorée may be filled by some man; and, if he is worthy of the hero-worship, and the "man's point of view" which she obtains is admirable, she may lose little. But with all girls the interest in boys is normally at its height. From a general interest in the species it has developed into a serious consideration of individual boys, one at a time. It is quite proper and fitting that the other half of a girl's world should be masculine. Ideal manhood as well as ideal womanhood must be incarnate. As the girl objectifies one in the adorée, so she is apt to put the halo of romance around the head of any youth whom chance brings into the field of her attention. "In love with love," she responds to the first luxury of being loved by the conviction that she has found her destined Lover. Ordinarily, a girl needs but a little wise guidance to see things in perspective, to be willing to grow big enough to be worthy of all that love must give and demand, and to be sure that she shall make no mistake. It appeals to her common sense that "he" must have his growth and find his way to where she is before she can recognize and choose him. If she is prematurely "paired," as is the custom in some provincial circles of society, she may miss him altogether. This is the age of beginning numerous experimental "intimate friendships" which

last until the real choice is made in later adolescence or early maturity. The greater the number of these comradeships, and the wider their range of interests, the greater is the surety for permanent happiness in the final choice.

This is the age in the boy of the first fervent, sentimental love. It depends largely upon the girl's character and poise what shall be the result to both of them. Much the same line of argument against "spooning," or playing at love-making, as that cited on pp. 131ff., now holds good. Each is more nearly mature, mentally and physically, and instincts are stronger. The impersonal dreaminess of the innocent girl and the reverent chivalry of the unspoiled boy form a double insulation against danger, which is broken only by physical contact. The girl must understand the significance of her emotions and of those which she arouses. The thrill that runs like wildfire through her veins is not to be flippantly kindled; nor is she to kindle it in his. It can quickly burn to ashes; or, if she values it enough to guard it, it can become the general altar-fire of the home. That she shall understand her power and use it wisely, and wisely refrain from its use, is what parents and older friends are for. At this age, not to know of passion is indeed "not to know the pistol was loaded," or "not to know the water was over a foot deep" under the rocking boat. She must know, so that no temporary excitement can ever make her forget.

Sometimes it may prove that a romance of this earlier time leads to a wise and happy marriage in later years. It is probable that it never can do so if the attention of either or both of them is centered exclusively on the emotional side of the affection.

Here is a place where social opinion has great influence. If love affairs are the thing, the girl who desires her place in her set will achieve one or more, even if she has to imagine herself into them. And if this sentimentality is laughed at or repressed by family and older friends, it will promptly receive the most exaggerated importance in her mind. Yet there is danger in mere ignoring. Frank comradeship between the girl and her father and mother is the best safeguard. The adorée too has much influence in this sphere also, if she chooses to exert it. "Who was that nice-looking boy I saw skating with you last night?" " 'Harry' seems to be taking a big share of your time; aren't you going to bring him to call so I can get acquainted too? I shall soon be jealous!" And the girl with shy pleasure shares her two friends with each other, and anxiously seeks the verdict of each about the other.

The Chaperon as Friend and Educator. The older person's oversight of the girl's companionships with boys, singly or in groups, brings up the problem of the chaperon. The attitude of young people toward this functionary varies in different circles from hostility and resentment to a matter-of-course acceptance which may be either affectionate or indifferent. Two young business girls from a boarding home in a large city were planning a week-end house party at the lake, during which boy friends were to be guests at some meals. "Will Mrs. X chaperon us?" asked one.

"Have we got to be followed by any old cat? Do they think I'm the kind that's got to be watched?" stormed the other in a fury.

"If you're so afraid, perhaps you'll 'bear watching',"

retorted the first. "I've never been with a crowd that didn't care what folks might say."

A tenderly reared girl said to an older confidante: "Sometimes 'the bunch' at home would forget and stay pretty late, and it was hard on mother. But she never failed me. Sometimes she would go into the other room with her mending, but the boys knew I was the kind of a girl who was taken care of. But last summer I boarded alone in the country for a while. A boy was calling on me, and it was not more than half-past eight when I discovered that everybody had gone to bed and left us alone, and then he tried to make me sit on his lap. Why should they think I was 'that kind'?"

A girl in an Eastern school returned, late at night, from a drive with a young man in a single buggy. She could not understand the teacher's attitude. "We lost the road" seemed to the girl sufficient explanation; and "My mother wouldn't have dreamed of not trusting me" was her challenge. The teacher thought of the distant ranch on which the girl's sixteen years had been spent.

"Did your mother know the boys you went with?"

"Of course she did; we had always played together."

"How long had she, or you, known this one?"

The girl weakened her defiance: "She didn't know him at all, of course, for I never saw him till I came here three weeks ago. And it *was* a little scarey so far from a house."

Some girls would no sooner think of attending a party without a chaperon than without wraps to cover their pretty frocks. She is a badge of propriety; and she is "checked at the door" with other things not needed till the home-going, or else ranged along the

wall with the other superfluous furniture. The proprieties being satisfied, why should anyone bother about her as a person? Yet these same thoughtlessly rude girls may find on going to school in another town that no party is complete without one of the favorite teachers or mothers, and that the boys vie with each other in attentions to her. "Perhaps it is long practice," shrewdly said one boy, "but Mrs. B can certainly beat any girl in town for giving a fellow a good time." And the girls took observation lessons!

In America the institution of chaperonage has been greatly modified from its continental practices. While in the freedom of the younger settlements the community control seemed often to be as effective when no representative of it was actually present, there is a permanent need for the social cooperation of older friends with the young people in all their good times. It was clearly expressed by a popular and fun-loving girl: "I never have a real good time unless mother is along. I'm apt to forget when I get to fooling, and go too far and do something I'm sorry for afterward. But when mother is where I can look at her every few minutes, if she smiles I know I'm all right; and if she looks at me 'that way,' I can go to her and find out what I ought to do."

All mothers cannot always "go along," and, alas! not every mother has the needed sympathy with the "tiresome silliness" of the young things when they repeat the gambols of her own youth. The chaperon is the collective parent, the outside conscience and common sense of the crowd. When the purpose is mutually understood, cooperation, which is essential for effectiveness, can be counted on from any group of whole-

some youngsters. And the older person who goes in the spirit of real camaraderie will not be bored! Said one high-school teacher, "I don't see why some of the teachers dread the school parties and hate to 'take their turn.' I'm really hurt and disappointed if I'm not invited!" It is no wonder she was seldom "slighted."

SUMMARY

Early adolescence is intensely individualistic, both in its self-assertion and in the monopolizing tendency of its affection for the chum and the adorée. While these personal affections continue with unabated force and influence during these crucial mid-adolescent years, their relative positions are altered, and modified by the growing interests of group activity and leadership, of romance, and of the developing maternal instinct. The chum and the adorée are now usually multiplied into a number of individuals, forming the "crowd," and the group of older friends. Among the latter the girl's own mother now often has first place. The boy admirer is for the average girl the most important person in her life, and the helpfulness or harm of his influence will depend upon the educator's wisdom. Matter-of-fact good comradeship and many objective interests are the safeguards against unwholesome sentimentality, with either the boy lover, the adorée, or the girl friend.

Helpful Books for Further Reading. Bibliography, Numbers 1, 21, 22, 32, 49, 53, 63, (80), 105, 107, 112, 135, 137, 141, 147, 148.

CHAPTER XII

THE SOCIOLOGICAL FACTORS

"NOTHING is more certain than that each generation longs for a reassurance as to the value and charm of life, and is secretly afraid lest it lose its sense of the youth of the earth. . . . It is doubtless true that for the mass of men the message is never so unchallenged and so invincible as when embodied in youth itself. . . . [Now] . . . for the first time [young girls] are being prized more for their labor power than for their innocence, their tender beauty, their ephemeral gayety, . . . their immemorial ability to reaffirm the charm of existence. And yet . . . the girl announces to the world that she is here. She demands attention to the fact of her existence, she states that she is ready to live, to take her place in the world."¹

The Changed Environment. The little bundle of instincts and emotions and ideas and desires, all "undifferentiated" and unformed but palpitatingly *living*, is going out to meet the new stimuli of sensations and ideals and passions and persons, good and bad, adult and youthful. For our present American life determines that, for a large majority of its young girls, this crisis period shall be spent in surroundings almost wholly new. It corresponds with the high-school age, or with legal entering into "gainful occupations." If

¹The Spirit of Youth and the City Streets, (Number 1), pp. 3, 5, 8. It is earnestly urged that this book and Numbers 23 and 31 be read as a background to the discussions in this chapter. Space forbids sufficient quotation; and summarizing would fail to give adequate emphasis, or the convincing atmosphere of reality.

the girl enters high school, it means a change of building, of teachers, of subjects studied, of method, and of routine. For many it means also boarding away from the family, and coming home only for the week-end. To some girls boarding school brings a segregation into a little world by itself, very real, but unlike any other. If the girl goes to work, either with or without a brief business or technical preparation, most of her waking hours will be spent in a world new to her, and of which her mother also rarely knows anything. In some of these environments a girl may mature faster in one year than in some other in four. A girl in an office or factory may meet all the ugliness and seaminess of life, or, on the other hand, she may be safer from corruption than the girl who is in some select school. She may receive an indelible stamp from some teacher or forewoman, or fellow worker or classmate, whose influence and very existence are unsuspected by those who care most for her welfare. Too frequently, except for her immediate family, those concerned in this process of molding and remolding must "begin in the middle and guess at the beginning," like the serial in a newly-subscribed-for magazine.

Society's Responsibility. If, in the recreation of the small group, society needs to be represented by some one who acts as chaperon, there are greater responsibilities resting on Society for its whole generation of youth. The community itself, as a whole or by adequate representation, must see that every growing young girl within its bounds has living and working conditions that will enable her to give back to it the best of which she is capable. It must also see that every girl has wholesome recreation, under right conditions, and

with ample and proper time for it. These responsibilities are beginning to be familiar, at least as ideas, under such captions as "factory legislation," "housing laws," "minimum wage," "technical high schools," "vocational guidance," "trade schools," "continuation schools," "efficiency tests," "social centers," "municipal recreation centers," and allied new terms which come into use week by week. But while Society is getting at these problems, thousands of fourteen- and sixteen-year-old girls are getting their working papers. In the new environment of school or office or workshop, the fluid character will find its mold before legislative committees are done taking evidence.

Adjustment Ultimately Individual. And no matter how greatly conditions are improved by collective activity, there will never cease to be need for personal interest and affection. The individual girl must find a living, individual person to help her, or else she must meet alone her problem of things as they are.² Read Miss Addams's *A New Conscience and an Ancient Evil*, till you must help to remedy social and economic conditions. And then realize that if "no philanthropic association can hope to help a girl once overwhelmed by desperate temptation, unless it is able to pull her back into the stream of kindly human fellowship," the only adequate means of keeping the young girl safe in

² Girls who work have often to meet situations where their instinctive repulsion may be sufficient protection, if only they know how to make it effective. Any woman whose level and fearless gaze has sent a workman or foreman away abashed when he attempted familiarity with a girl in a noonday club meeting, and has seen the girl's relief, will want to see to it that every working girl knows enough of the "art of expression" to prevent any innocently ignorant pose from being misconstrued as a warrant for familiarity. And every girl ought also to know some man or woman who can be her refuge and champion. The first agonizing reaction to an insult is usually, "What is there wrong with me that any one should think he could?" She should know before she goes to work that there are men with diseased minds and affections who may insult *anybody*, and thus be relieved of the paralysis of shame. And she should know to whom to report any insult without fear of "losing her job" thereby.

this social maelstrom is to "remember those wise words of Count Tolstoy: 'We constantly think that there are circumstances in which a human being can be treated without affection, and there are no such circumstances.'"

Vocation: Present and Future. First, as to the work itself. The question is not, Could she have chosen better? but, If her work is not well fitted to her, can she find and prepare for something better? If there are evening courses in "book studies" and in crafts, in Young Women's Christian Association or public school, has she the health to make use of them? Has her ambition the stamina to persist in face of indifference at home and the cry of the eager young life for pleasure? Somebody to believe in her often creates the affirmative answer to these questions.

Whether she enjoys her work, is indifferently content, or rebels at its drudgery, depends a good deal on both health and temperament. Usually the excitement of the new surroundings, the interest of learning the new process, and the independence of earning her own money make the first few months enjoyable. After that, monotony and fatigue begin to have their effect. When the work is done under healthful conditions and hours are not too long, the danger of actual fatigue—"the decreased ability to do work as the result of continuous work"—is not serious. Depression is not so much from fatigue of brain and muscle combinations which she does use as from the unsatisfied clamor of those she does not use. These deprivations are the serious detriment to developing character. Unused activities mean fading motor memories; unused interests mean fading idea memories. This is the tragedy

of the young girl at work. At the very time when her future womanhood demands that she shall do and see and feel and know as many kinds of things as possible, her muscles are made specialized parts of a machine, and her active mind must whirl about a limited series of interests and memories like a squirrel in a cage. The spread of vocational training will mean that in the future more girls will be able to know about the forest which they cannot see for the trees (while they are kept busy until dark picking leaves); but the girl now employed must be individually guided to avail herself of the temporary supplemental helps, that her work also may have the dignity of interest.

Even when the family is able, with or without great sacrifice, to let the young daughter finish her secondary schooling, the question of vocation is usually uppermost in her mind, and has its place in shaping her life. "What am I good for?" is her eager query to an unknown self and an unknown world. She feels that she must know her port before she completes her cargo of information and of skill. All skill, of muscles or of brain, is the product of complex habits built up from instinctive responses to sensory or ideal stimulation. An instinctive reaction which has never been called forth can, evidently, not be used as building material. It is the moral responsibility of the educator, whether teacher, parent, or friend, to see that enough kinds of stimuli are provided to arouse all the girl's latent powers. Her own interest in this voyage of exploration must also be maintained, or she may make port before her own country is discovered.

Many who are responsible for teaching the public school curriculum are awake to its present inadequacy

and glaring defects. But not until the great community of those who have interests in the young boys and girls who are being taught wakes up to this problem can we hope for any real solution. When "ordinary parents" realize that the school system is not something fatal and inevitable, but something responsive to their real demands, its progress will be more rapid. When we recover from the fallacy that "equality" of opportunity means identity of program, the discussion will no longer be, What shall "the curriculum" contain? but, What curriculum shall be arranged to meet the capacities and the taste of this girl? It is beyond the scope of this book to enter into the education of the girl inside the schoolroom. But it is part of its scope to urge that every friend of individual girls shall become intelligent as to the schoolroom education which she ought to receive, and as to how far that ideal is being realized.

Recreation. Whatever part of the girl's time is occupied by school work, it is in the rebound of the free hours that help is most possible and most needed. Free! How the muscles need to stretch and flex, with what energy is left! How the mind needs to be guided from its squirrel cage into leafy paths. The essentials for anything that shall "get" the girl in these hours are those factors which appeal to the most fundamental and primitive instincts. There must be chance for motion; there must be pleasant stimulation of the senses of sight, touch, and hearing; the thoughts must be stirred in channels that are romantic as well as intellectual; and there must be companionship of her own age, both girls and boys. Where to-day does she find all these demands most simply met, and with the least effort

on the part of her tired self? Unfortunately, it is in the moving picture, the theater, the dance hall, and on the street with its lights, its shop windows, and its ever-moving crowd.

Years ago there appeared in St. Nicholas one of Stockton's delightful tales³ of a Boy and a Sage who helped a Queen. This Queen had a wonderful museum, filled with buttonholes! Buttonholes made on every kind of cloth, with every kind of thread, in every possible variation of buttonhole stitch, and collected from every known land. The Queen had educational aspirations for her people, and she grieved that no one ever visited her museum but once. Finally she put in prison every one who would not visit it, and soon every one in the kingdom was in prison! There was no one left to do the work of the kingdom. Just then the Sage appeared. He told her to let them out and he would see what he could do. So he found a band of Benevolent Robbers, who stole things from thieves and returned them to their owners, and lived on the bounty of gratitude. The Boy had just joined this band. Under the Sage's direction, the Robbers, on a chosen night, entered every house and wakened every inmate, demanding "What do you want most of anything in the world to see?" With these answers they proceeded to a magician, who supplemented their own stores with every kind of object of the "ruling passions" thus revealed. Now, the Boy, in his rounds, had grown more and more unhappy. Finally he found one little lad too bewildered to speak. "Say fishing tackle!—You know it's fishing tackle!" The frightened lad said it, and it was duly recorded. When the new museum was fin-

³ Published in a book collection, *The Queen's Museum and Other Tales*.

ished the Queen went about and before every case in the great buildings she saw a rapt admirer. Happiest of all was the Boy, standing before fishing tackle, of every age and clime. Then the Queen returned content to the room set apart for her former collection, and pored happily over her buttonholes.

For a long time after girls began to work during daylight and to come out to play at night, the various attempts of churches and individuals to "do something for" them were like the Queen's museum. People whose recreation was reading Browning, or making impromptu epigrams while serving tea in a softly lighted drawing room, or listening to Wagner operas or to lectures on the idealistic school in fiction, honestly and generously tried to share their "buttonholes." The present increased success of church and settlement and Young Women's Christian Association in social and educational work is due to "benevolent robbers" who recovered for them the knowledge of girls' needs and desires which was being used by commercialized amusements. These alone had provided the "fishing tackle." Now we know; it is a question of effort. "You can have anything in this world that you want, *if you only want it enough.*" There have been those who wanted the girl's money "enough" to get it. The one who wants the girl's soul, to build it up into steadfast character, must want it enough never to give up. It often seems a moral test of the educator friend rather than of the girl. Those who would know how to make play a means of culture and real recreation have access to a growing literature.⁴ Pageants, festivals, folk dances, chorals, musical fêtes, carefully chosen moving

⁴ See Bibliography, Numbers 117, 118, 119, 120, 122, 124.

pictures, and the dramatizing of literature and history are among the means available.

Spending. Those who know the working girl of this age know the tragedies and bitterness which may arise over the disposal of her meager wages. The girl who has a sufficient wage to cover her actual needs, and who has full power to spend it, does not always, at fifteen, prove a wise or successful financier. School leaders are agitating the training of girls for spending as well as for earning. It surely seems that decimals and division might be taught as effectively from an arithmetic whose examples should deal with dress materials and trimmings, with groceries and vegetables and furniture, as from one where the examples are problems in digging wells or in "false discount." Every woman who is interested in the welfare of girls should cooperate with the teachers in upper grades and high school who are trying to fit the course of studies to the real life of boys and girls. But the girls who are already at work must be helped, one by one, to a knowledge of values, of prices, and of suitability in material. This is something that can be done for girls by many a woman who would be frightened at the thought of "interfering" in the grammar school course.

The girl who lives at home, whether in school or at work, and the girl away at school, need no less to learn the art of spending wisely. If womanhood is to bring the responsibility for thousands of dollars, why should the habit-forming years permit carelessness or ignorance of money values? And if in the modest home of the future a few dollars will make a vast difference, now is the time to learn the distinction between parsimony and economy. Accuracy in account-keeping is

a habit to be early acquired, and the making of a budget is an invaluable practice. This implies, of course, that the nonworking girl should know how much she may count on, which is another way of saying that she should have an allowance and be responsible for its use.⁵ Whether five dollars per week must cover board and all other necessities, or part of the home and personal expenses; or whether one has a check book and a monthly allowance of generous proportions, the best possible moral training in seeing proportional values in life is planning ahead what may be spent for food, clothing, and shelter, for books and music and amusement, for gifts and charitable work.

Romance and Life. Society as a whole has a deep interest in this period in a girl's life. That life is settling the relative places of its foundations. In her "preparation for living" what place is being given to her contribution to future family life? Is it too much to expect at this early stage that she shall be gaining a definite and clear purpose as to her own attitude? Love, in the sense her romantic reading has taught her to know it, occupies a large proportion of her thought. Is her idea of it selfish or social? Our interest in the welfare of the individual girl also makes us anxious that in marriage as in other occupations she shall not make decisions till the evidence is all in, nor prevent a greater by a lesser good.

What differences in original nature and in observed experience of others are revealed in the following passionate outbursts of two young girls: "If I thought I should ever have to be a mother, I should want to die right now!" "I *will not* be an old maid! I *will* get

⁵ Compare Bibliography, Numbers 32, 83.

married! I *will* have children!" Fortunately, the first girl's ideas of life became more normal. The other is radiantly happy with her nine children—but what if one of a hundred possible causes had denied them to her? Thousands of women with as great possibilities of wifely and motherly affection as she are denied marriage. What is the place of this race instinct and its accompanying emotions in a being who is seeking, practically and actively, to be what God meant?

First and foremost, love is part of life, which is a whole. It is neither the whole of life, nor is it separated from the rest of life. Like any other relation of affection, the privileges and responsibilities are mutual, and have the same ethical standards that govern privileges and responsibilities anywhere. The conception of loving must be moral to its last fiber. Many a girl has the illusion that marriage is a condition in which she is to have always and absolutely her own way, and be adored; without a thought of the permanent conditions of being adorable. The problem of adjusting two personalities so that each may grow without growing away from the other, and each is unselfish without losing individuality, ought at least to be considered in her scheme of love. The separation of moral purpose from the emotional thrill, in the ideals of so many undeveloped women, is the cause of uncounted needless tragedies.

Current magazine fiction is responsible for the selfish and sordid view of love which is held by so many girls. A "genius for men" is held up to be admired as an artistic ability, and said to be decried only by the envious nonpossessor. It is true that women differ in susceptibility to masculine appeal as much as in an

"ear for music," and in the fascination which they unconsciously exert over men as in their power to sing. The fact, as a fact, is to be taken into account. Unusual power to stimulate interest and affection and desire is not an excuse for using the power for selfish ends; nor does a very limited possibility of pleasing excuse one for being crabbed and contemptuous. The trouble with so much of the cheap, erotic current literature is that it makes the instinctive emotions and thrills appear to be the whole of loving. To have a voice like Gadski or Farrar is a wonderful gift, and to listen to such a voice is a rapturous experience never to be forgotten. But what if there were no other kinds of voices to sing tired children to sleep? And the voices that cannot even carry a tune may make quite as loving harmonies in the play of children, or in the votes of women on a philanthropic committee. The ordinary person has some bit of the power that is unstinted in the genius. That is what makes us feel akin to each whose fame is sung in our ears. We all have possibilities, the same in kind; and if only circumstances had been different, and our dower of capacity a little less limited in amount, the "possible self" might have been that illustrious one. And when one is young enough, the possible self may still be that one which is most acclaimed. That is the rôle she is sure to take on the inner stage.

Literature and current opinion must be made to help the girl to see that while the desire to be pleasing is normal, it is quite abnormal to think of the instinctive reflexes of emotion and affection as comprising the whole interest of life. The girl must realize that she must marry not only her lover, but a citizen of the

community, a neighbor, a man with a business to attend to (if he is to pay their bills!); with friends that she does not know, and with a family that thinks more of him than of her. And she must realize that this condition is mutual. The successful carrying out of these complex relationships requires skill. This skill is attained by practice in "getting along with" people of many kinds, under many circumstances. The present circumstances of home life and school or business companionships, the tired father and mother, the differing interests of brothers and sisters, the personalities of teachers or employers, may all be utilized in acquiring this skill that shall make her future husband her permanent lover, and her future home a place of peace and joy.

SUMMARY

And so the new conditions of these changing, crucial years must be utilized not only for the girl's individual advantage and development, but for the good of the whole society of which she is a growing part. The interests of society in this new individual center about her contributions to it in work, in pleasure, and in the family of the future. Society is responsible to her in its provision for a present home environment that shall be wholesome and uplifting; for education which shall fit her for efficiency in earning and spending, for doing good work and enjoying a recreative leisure, and for understanding and appreciating "all that is human"; for occupational guidance; for sanitary and moral working conditions and adequate wages; and, most of all, for sympathetic guidance and interest and example. Only through individual persons who are true and

loving and upright and unselfish can she gain the ideal standard which she is to preserve. The torch placed in her hand must be alight before she can preserve its fire of life for her children yet unborn.

Helpful Books for Further Reading. Bibliography, Numbers 1, 2, 3, 5, 6, 7, 8, 10, 13, 14, 20, 23, 31, 32, 33, 53, 74, 78, 83, 105, 107, 111, 112, 117, 119, 120, 123, 126, 127.

CHAPTER XIII

SOCIAL AND EDUCATIONAL PROBLEMS AND METHODS

A YOUNG girl from a home of wealth and culture was eager to help in a club of girls from a factory. She said anxiously to the worker in charge, "What can I talk about to them?"

"What do you and your friends talk about when you are together?"

Honesty and humor combined in the reply, given with a dimpling smile, "Beaux and clo'es!"

Here are desire for approval and admiration, romance, beauty, ambition to do something in the world and to have that service recognized by those who have already "arrived." Truly, these are universal roots.

The Girl's Problem, and the Educator's. From the girl's side, the problem of her education is the individual one of learning how to do the things she wants to do; of getting the information that is needed in her projects; of finding out the principles of human action on which she may count in "managing" other people in accomplishing things she cannot do alone; of observation, imitation, "trial and error" in behavior which shall secure the approval for which she longs. She may be very unselfish and altruistic in her ultimate purposes, but learning to do the necessary things is an affair concerning herself and the older or more experienced persons who can teach her.

From the educator's side, the problem is both social and individual. There is the general ideal of "race

progress," of conserving through these young lives all that has been found worth while in civilization and human character; and there is also the desire that each particular girl shall be able to contribute her own gift of personality. There is only one hope of success for the educator.¹ Every educator, be she in no more official position than the volunteer leader of a good-times club, will be effective just in so far as she is a "good teacher." In its simplest analysis, "being a good teacher" means merely that she sees the girl's own problem and works with her to solve it, rather than attempting to hand over to her, or impress upon her from above and beyond her, ready-made solutions of problems that she will see only when she is as old as the educator.

Teaching Material. The means at the disposal of those who guide the girl in this vital adventure, to be, to get, and to do, are the forces within the girl, the human relationships of her life, and the general social and material environment. The inner forces are the instincts, interests, knowledges, and habits—old, new, and just arising; and these with the laws of their interaction must be understood. The relationships which are most formative are those that are chosen by herself, but the right persons from whom to choose them must be provided for her acquaintance. The general environment of almost any girl in the United States furnishes raw material enough to develop an abundant life, if selection is wisely made from its possibilities; the wiser, more experienced person can help the girl form

¹ Let the reader remember that the term "educator" is used throughout this book as an inclusive designation for any relatively mature individual—father, mother, teacher, club leader, or older friend—who has some definite responsibility for so directing the experiences of the girl that her behavior will be different from what it would be without that direction.

and test principles of such selection, and help her to find the elements that are hidden to her inexperience. Instinct teaches the butterfly how to emerge from its chrysalis, but human instincts have to be socially guided in the intricate social life which they have developed. Yet even in human life there are things which cannot be done for another without fatal results to that other. If the girl is to emerge from her chrysalis whole and radiant, she may be furnished the materials she needs, but she must ultimately do the work herself.

The problems in which girls may receive help from their older friends arise in the concrete situations of daily living, in school and home, at work, in recreation and social life, in their friendships and romances, and in ambitions for future achievement and service. Most actual problems involve more than one of these relationships, but this rough classification may serve as a guide in discussion. While in our progressive acquaintance with a girl we usually arrive at her own formulation of her ideals and motives last of all, yet unless we have a fairly clear insight into these hidden springs of conduct we shall fail either to understand her acts or to give worthy help. What are the

“ . . . instincts immature,
All purposes unsure,
That weighed not as his work,
Yet swelled the man's amount;
Thoughts, hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped”?

Problems of Ambition. On the stage of her inner consciousness the girl's own self has always the spot-

light. That self may be very different from the one observed by a prosaic world, and different from the self that now is, as she would herself admit. It is the future, the "possible self," that youth must always see, and one who would do creative work with this palpitating life-stuff must see it too.

"All I could never be,
All, men ignored in me,
This I was worth to God. . . ."

Very crude and tawdry in its actual outlines may be this figure of her inner vision; or its grace and radiance may be in pitiful contrast to the possibilities of the exterior; but the realizing of this outline is the all-inclusive task of living. It must be with sympathy and understanding that the "relatively mature individual" who attempts to take a part in this drama plays her subordinate role.

1. Beauty. First of all, the heroine must be dressed to fit the part! To secure attention, one must be beautiful if possible, or at least "interesting" enough to be popular. This love of beauty and love of admiration in simple compound often produce personal vanity and absorption in "style."²

² Turn to the "Answers to Correspondents" column on the fashion page of any popular Sunday paper. You can easily duplicate these samples which were chosen almost at random from five columns of similar letters and the answers to them:

PATTY

I am an interested reader of your page in the Sunday Journal. I am 5 feet 7 inches tall, weight 130 pounds, 15 years old, waist 26 inches, hips 37 inches, bust 34 inches, wear No. 5 shoe. I have dark brown hair; it is thick but not long, and very oily. Could you tell me of something that would take the oil out? I have dark brown eyes, black eyebrows and lashes, a very dark complexion and lots of color in my cheeks. I have blackheads in my face. Will you tell me of some remedy? I wear my hair parted on the side and in three coils in the back. Is that style becoming to me? What are my becoming colors? Am I homely?

—PATTY.

FOR THIN EYEBROWS

My measurements are: Bust 36 inches, waist 26 inches, hips 35 inches; I am 5 feet 4 inches tall. How are my proportions? I weigh 122 pounds; I wear size

"A girl has simply got to dress stylish or she won't get any invitations" is the conviction of every girl eager for the tribute of parties and partners. "Beaux and clo'es" are inseparable. How are the love of beauty and the meager wage allowance to be adjusted? Never by frowning on "extravagance"! and, moreover, extremes of dressing and bad taste are by no means confined to girls with limited means. Two measures will be found almost invariably successful: one is the study of beauty and good taste as an art, discovering the laws of proportion and suitability on which being "well dressed" depends; the other is the pronouncement of an undisputed fashion authority. "You may alter that skirt after you take it home if you will," said the teacher of a settlement dress-making class to the overgrown girl of fifteen, whose preference was for the models in the cheap shops in the neighborhood, "but it shall not leave my hands in *bad style*." The girl knew that the teacher designed for a "swell" modiste, and she did not change the modest length. In similar fashion frizzes and paint disappeared from the toilette of a group of cash girls after the influence of a day at the country home of an unassuming and girlish "millionairess" had taught them to discriminate the

6¼ glove and 4 or 4½ shoe. My hair is like enclosed sample; what color is it? My eyes are sometimes green and sometimes brown, I have dark eyelashes and eyebrows, my eyebrows are very thin. What can I do for them? My teeth are even and white. To what type do I belong? What colors can I wear? I am 14 years old. Is that too young to go to shows and basketball games with boys? If a man thanks a girl for a dance, what should she say? —JACK G.

BROWN EYES

I read your department often and like it very much. I am 15 years old, a sophomore in high school, 5 feet 2 inches tall, weight 102 pounds, waist 25 inches, hips 35 inches, bust 34 inches. How are my proportions? Am I too short? I wear a 2½ shoe, 5½ glove; have an oval face, a white complexion, red lips, brown eyes and brown curly hair. Would you consider me good looking? What colors can I wear? Could I wear separate skirts and waists? How long should I wear my skirts? —BROWN EYES.

"real lady" from the flashy customers whose exteriors they had been copying.

There is no harm in letting the young girl understand that one reason people prefer to see her simply dressed is because the charm of her fresh young skin and sparkling eyes thus shows to better advantage; that older women wear more elaborate ornaments because they need to! A young woman who could have reasonably afforded all the white satin and tulle of the wildest dreams of the girls in the factory where she led a noon-day club, said quite simply to them one day: "My wedding dress is going to be of sheer white muslin that will launder. Then I can wear it to parties in the country where we shall be this summer, and enjoy it more than just once. And I'd rather have the money to spend on my kitchen furnishings." "I think it is sloppy to wear a thing that spots and frays, first time," said the social leader in a boarding school to the "new-rich" arrival. The bluntness hurt, but it was more effective than the pronouncement of the "teachers' inspection."

2. Power. Not only beauty but power is characteristic of this self of her inner vision. As the instinctive interest in men and boys combines with instinctive delight in exercising new-found powers, varying combinations with other factors produce the thoughtless, the reckless, or the calculating flirt. Any young girl is flattered by the attention of "grown men, not kids," but any chance to bend a male creature to her will or whim is welcome. Safeguarding from harmful results of this play must come from larger interests and unselfish ideals. Unless a girl is abnormally hardened and cynical, she is amenable to appeal to use this same

power for a higher purpose. Her romantic imagination will respond to the stories of women whose influence has made and unmade men and nations. Perhaps there is nowhere in literature a more thrilling contrast than is possible in the vividly retold stories of Deborah and Barak, of Samson and Delilah. What if Delilah had been a Deborah? If the girl has the power to twist a big, soft-hearted man around her little finger, all she cares for is a chance to prove it. It is more "interesting" to use this power for the good of the world than for "stunts" with no point to them. And she can realize the unenviable responsibility if her whims chance to spoil the possibilities of the man.

Parallel with the desire to demonstrate her power by ruling men is the craving for popularity and leadership with her girl companions. The proportion of the two impulses varies in different girls, and in occasional individuals one or the other may seem to be lacking. Their manifestations may vary in strength as well as in proportion. Extreme self-distrust may even give the impression that neither is present, but usually the repressed and timid girl's longing for power is pathetic. No more effective means of developing her latent abilities can be devised than to give her a chance to organize and carry through some piece of work, and to have her efficiency recognized by herself and others. The girl who naturally takes the lead in any group which includes her, needs to have circumstances so arranged that she shall see clearly the difference between leadership and domineering, and between "executive ability" and "bossiness." Indeed, the common sense of the girls of any group may generally be relied on to rectify unfairness in honors and popularity; but

occasionally there is too much ability in the group to be brought out by the activities they have devised. Then the girl who has been already "discovered" is the only one who gets the practice needed. Sometimes the part of the older person may be to help a girl use the humiliation which comes to her through the blunt decisions of her group, to overcome her faults instead of becoming embittered and disagreeable.

3. Friendship. We have noted the fact that a most ordinary woman, or another girl near her own age, may possess a sufficient minimum of ideal qualities so that a vivid imagination may supply the rest. The more respects in which this woman fails to possess the real qualities attributed, the greater is the danger that she may accept the homage called forth by the ideal she so remotely resembles. Some of the more acute problems of this age arise in connection with this relationship. Sex life in the girl is still relatively undifferentiated, and in the indiscriminateness of this period there is danger that emotions will make the wrong connections. The affection and understanding of the older woman call forth warm gratitude. The girl now has the potentiality of sex-love, and while she does not know what it is, she feels that it is the best that she has, and so she gives it to the adorée. This is the essence of the "crush." When the recipient is so "deficient in intellect or in character" as to take the affection selfishly, the girl is robbed of that which is not hers to give. But if the adorée is wise and unselfish, she has the opportunity of opportunities to utilize this passing phase to help the girl into right mental and emotional habits. In this oppressively brief period of her fluidity, the model that the girl finds largely deter-

mines whether she shall emerge into maturity having childhood's partial personality, with sex ignored and suppressed; having a self-conscious sex with a rudimentary personality attached; or as a woman with unified character and power.

When this devotion is for a girl near her own age, the recipient sometimes encourages it for her own advantage. She flatters the younger girl and uses her as a willing "fag," or as a foil in a little three-cornered drama, or as a round on the social ladder—and having finished using her, discards her. The emotions which follow such an experience are very intense, and tend to color every idea associated with the word "friend," till in the cynical rebound the victim may reach this generalization: "Everybody is after what can be gotten out of everybody else. If everybody is for himself, I will look out for myself." Thus "self" is acknowledged as the supreme value, the center of the world. Such tragedies call for delicacy and wisdom on the part of an older friend. Very rarely is the matter to be spoken of directly. The girl who is fine enough to suffer will have a sense of loyalty to her demolished ideal that will shield the offender, or her own hurt affection will crave silence. Often the best possible course is to introduce the "disillusioned" girl to some who are known to be the right sort, and to make a deepening acquaintance natural and all but inevitable. A wisely appointed committee in Sunday school class or school society, or an assignment of the right pair for library research or laboratory experiment (possibly with a hint to the one chosen for this assistance that she must not mind a snub or two) will often work wonders.

Problems of School Life: 1. The "Crush." Under condi-

tions which too strictly segregate girls from normal companionship with boys, there sometimes arises an exclusive form of friendship to which the name of "crush" is also given. Two sets of tendrils, finding no good rough brush, have interlocked. Often there is nothing of the sex-response in this exclusiveness, but the submissive one has found a dominant personality to cling to, and the dominator monopolizes her. Sometimes the girl is one whose mental interest has developed faster than her physical or emotional life. If romance has stirred, it has not been connected with herself or any of the slower maturing boys she knows, who are, to her, inferior, uninteresting creatures. It takes a girl who has traveled, or who writes brilliant themes, or who leads in the adventurous escapades of boarding-school life, to stir her imagination. The ensuing relations are frequently amusing, and usually cure themselves of excess as soon as other proper interests are supplied. If either or both of the couple affected are far out of the average, a rather disgusting infatuation may occur, which may need special measures,³ but the best general method is to keep the tone of the school so free from sentimentality that such attachments languish. An effective leverage is the girl's own conscious responsibility for growth, for making herself know many people whether she likes to or not; and another powerful force is her sense of responsibility for the lonely girls in the school.

2. Homesickness. There is another emotional storm which is a brief but very real danger affecting the placing of many a girl where she may discover herself. The girl who goes away to school often has an attack

³ See the author's "Special Problems with Girls" (in preparation).

of homesickness which tests the steadfastness of her purpose. If she has the mentality to be benefited by the school life, she may be somewhat relieved by being helped to understand just what homesickness really is. It is the discomfort of the whole organism and of every sensori-motor connection in it, because of changed surroundings. There are a different number of steps required in going from her room to the dining-room; the stairs call for a different muscular adjustment; the doorknobs are placed at a different height; the sounds and sights all register on unaccustomed portions of her sense organs; and at the same time all the familiar connections are literally aching to be used. There is as great a difference in the idea connections. The strange voices convey equally strange meanings; the strange faces show no familiar expressions of understanding her allusions or her unspoken purposes; everything has to be explained to everybody.

If she can throw herself voluntarily into the speedy acquisition of the needed new habits and become interested in the new sensations; if she can think of the fact that these new persons are many of them having the same experience and need her help, her discomfort will be lessened and its duration shortened. This may seem a small thing, but one who has ever attended a boarding school is ready to marvel at another evidence of Aristotle's astuteness in his hypothesis that the brain is a gland for the secretion of tears.

3. Exclusiveness. Another problem of school life concerns its organizations—literary societies, clubs, sororities, or whatever they may be called. In careful studies made from the educators' standpoint, the verdict is

pretty generally against the secret society for very young people.⁴ Some who are strong sorority women in college do not wish their younger sisters to belong to the high-school sororities in which they were themselves active. "There is another nice little girl going to be spoiled," said a thoughtful high-school senior as she watched a fourteen-year-old freshman respond to the "rushing."

This is a special phase of a problem that everyone meets throughout life. There are always persons in one's immediate environment that "you can respect and be nice to, but you simply can't like," while others stimulate in us the "consciousness of kind." They are "our sort," and we like to be with them. The vividness of emotion at this period in the girl's life is particularly strong in her liking and disliking of persons. Lines of social cleavage widen readily, and the larger group is split into little self-centered fragments, mildly indifferent or jealously hostile. The same phenomenon occurs in work rooms, or stores, or factory floors. One subdivided part of an industry, or the handling of one kind of goods or tools, gives to its workers a social superiority—often for no reason other than that such superiority has been assumed by a personality who could impress the others, like the nucleus of the "best" sorority.

The girl's social attitude must be decided by the ideal around which she is organizing her life. If she is self-centered, she will use all the arts at her command to be "taken up" by the set which promises the most advantages to herself, and she will scheme to

⁴ A large number of articles were published in various magazines during the years 1904-1911. See topic "High School Fraternities," in the Readers' Guide in any library, for detailed references.

become its leader. If her life revolves about that of her chum, or of some boy, they will dictate which set she joins. In either case her only "problem" is that of getting what she wants. Her choice is an automatic result of her limited experience and her interpretation of surface details. It is the girl who honestly wants to be unselfish or socially efficient who is puzzled. The appeal of the "exclusive" society is in its sharply defined ideal, which it seeks not so much to produce in its members as to maintain in them. It chooses from those who already have the social habits of cultured home training, or the externals which money can supply. Oftentimes the snobbery with which the teacher struggles is not the girl's but her mother's. But the girl also feels the challenge of democracy and opportunity. "It takes only a narrow mind and a selfish heart to be 'exclusive,' while it takes the 'grace of the Lord Jesus Christ' in the heart to be *inclusive*," said a magnetic leader of young women. Future ability to meet or to lead or to help people depends on knowing how they think and how they live. "Nothing that is human is alien to me" meets a response in the young girl's soul. The more kinds of people she understands, the fewer the limitations of her power. Now is the time to begin the wide acquaintance. It is stupid to let fine houses or clothes make a barrier between any two persons who have the same tastes and interests; it is both stupid and cruel to let a girl suffer loneliness and ridicule because no one takes the trouble to know her. Unless a girl is bigger than her set, it will monopolize her time and limit her growth. She must grow and work with groups, but she need not be bound by one group.

Problems of Romance: 1. Marriage. The average girl of sixteen is romantic, but consciously unfinished. At one end of the range of variation from this median is the girl under-developed emotionally and perhaps over-developed intellectually. At the other extreme is the passionate, sensuous creature who is perhaps already matured irrevocably, or the sweetly docile, colorless nonentity who has reached the limit of her development in every way, physical, emotional, and mental. If the latter is not mentally subnormal, she may make for some man who desires nothing further from his wife, a useful and fairly pleasant little housekeeper and nurse. The willful girl, whose physical instincts are so strong that they overbalance her whole personality, may perhaps through the further stimulus of motherhood develop into a real woman with a character. If a girl of sixteen or seventeen is determined to marry at once, perhaps the only effective deterrent is to show her that marriage requires maturity, and if she is certain that there is no more possibility of growth in her, she is probably as ready as *she* ever can be. A dispassionate statement of her case in this generalized fashion stands more chance of securing a reconsideration of romantic and hasty plans than agonized appeals for deference to the wishes of the families concerned.

2. Disillusionment. A perfectly normal and innocent girl, filled with the foolish and unreal sentiment of a certain type of fiction, or dreaming in the seclusion of a boarding school, may do silly and impulsive things. At this age of little secret symbols and tender nothings in any of her affections, she wears next her heart the latest scrawl from "Charley," and hides in her holy of

hobbies the latest photograph of his callow features. That her own picture is judicially classified by Charley's friends as a "peach" or a "lemon," and perhaps "swapped" for a more desired specimen for his collection, is beyond her belief. Disillusionment is necessary and wholesome, but painful, and one of the most difficult things to accomplish. A brother or a rival may convince her of the facts, but it needs a person with real sympathy to restore the hurt self-respect, and to make clear the dividing line between permissible confidence and indiscreet sentimentality. But at this age, when nothing wounds so cruelly as ridicule, parents and friends need to see that she is protected from ignorantly subjecting to possible ridicule the things which are real and sacred.

There is no surer road to the wholesome disillusioning of one form of this sentimentality than that taken by the principal of a certain young ladies' seminary. Her watchful eye had noted the symptoms of romantic infatuation with riding masters and grooms, so one day she proceeded to address the girls somewhat after this manner: "Now, young ladies, there is no reason in the world why any of you should not marry her coachman. He is young, handsome, brave, and probably the moral superior of many of the young men in your own circle. But remember that you have been brought up to daily tubbing and showers. He has had a scrubbing in warm water on Saturday nights and washed his face and hands whenever appearances indicated the necessity. That is really sufficient for cleanliness as he views it, but he will not *feel* things of which you are acutely conscious." Someway, the romance of elopement faded!

Problems of the Physical Basis of Emotion: 1. Mental

Attitude. Yet with the most worthy intent, one should not needlessly arouse disgust. From whatever causes, of differences in nervous organism or previous training, the attitude of nice girls toward physical life tends to vary toward two extremes: one which is frankly interested, and finds no necessary knowledge or contact unpleasant; the other which would of its own choice never attend to the thought of physiological processes, and to which any contact with the human body is distasteful. It is, of course, necessary to remember that "there are no types," and the most squeamish may be surprisingly obtuse in some particular, while the girl with the most scientific curiosity may have some instinctive repulsion to a situation which is commonly acceptable or indifferent. The hypersensitive creature may need to learn to control her nausea reflexes, and the biology enthusiast may need to remember that verbal associations sometimes cause vividly unpleasant experiences in others. The golden mean is a respect for the body that prevents careless familiarity and undignified dishabille, but that is prevented from no service by inability to control instinctive reflexes.

2. Caresses. The physical side of all intimacies is a tremendously important thing. Do you not know the person whose brilliant conversation you scarcely hear for fear he will catch you wondering which eye is the one that is looking at you? And the girl whose friendship you could value more highly only if she were cured of her fetid breath? It takes genius to atone for untidiness of dress. In her thought of marriage, the girl is not indelicate, but honest, who takes into her picture of the future the body as well as the soul of her other, inescapable self. A prim and undemonstrative young

girl, with the pink mounting under her fair skin and earnestness in her blue eyes, said to an older girl who was discussing the proprieties: "But if you don't let him kiss you before you are engaged, how are you going to find out whether you want him to?" This question of tentative caresses is an important one. There are probably some girls whose attractions and repulsions to certain persons at first sight are due to an unrecognized imagery of contact. It is probable that others, without this vivid tactile imagery, may be startled at the reflexes of aversion which arise when the right to caress has been irrevocably given.

Society has quite generally recognized this problem, and has provided various answers. Some have held that young people might make these experimental contacts, provided it were done in the presence of responsible persons, and under due regulations. Others from an opposite viewpoint have considered any sort of caress, and the affectionate impulses which prompt it, to be "temptations of the flesh," sternly to be denied. This is the attitude of asceticism. It is found among every people in every period of history, and has affected the development of some branches of every great religion. The adolescent must work out her own problems of the clash between impulse and conventionality, between instinct and instruction, but the state of society which she finds is the result of a long historic development. It will be helpful if her older friends can give her something of that historic perspective.

"Morality" and "righteousness" in their root meanings have developed from the adjustment of individual desire to social welfare. Always there have been individuals who "let themselves go" in following impulses

which brought pleasure, no matter how temporary that pleasure might be. Upon such individuals society has always for its own preservation had to exercise restraint of some sort, by means of laws, or customs, or social disapproval and religious anathema. There have also always been individuals who exercised strong self-restraint, or, in psychological terms, whose "inhibitions overbalanced their impulses." The real causes for the strength of this inhibitive power have not always been those which they consciously and sincerely described as their motives. One person may feel his helplessness under the sway of his own impulses if once they should get the start of him, and believe them to be always uncontrollable in all persons. Unfortunate experiences may have mingled innocent pleasure and moral uncleanness in his thought so that they never can be disentangled. Or one may never have been trained to control and direct his emotional impulses and so feel it necessary to suppress all those which are not harmless when unrestrained. Quite another kind of individual has a nervous make-up which makes it difficult to resume an interrupted train of ideas; or a naturally narrow field of conscious perception, which practice has never widened. To remove all distractions from his contemplation of that which he conceives as the highest good, he either tries to reform society from much of its normal activity, or he holds himself aloof from society severely, condemning everything that does not conform to his own standards.

Sometimes well-meaning people who are unable to discriminate between forces and the direction in which they are applied, seek to prevent excess by prohibiting everything which has been associated with that excess.

The stern and undemonstrative family life of some of our finest early citizens was due to the conviction that because soft caresses accompanied lustful indulgence, affectionate caresses would inevitably excite lustful desire. Because innocent young people are attracted to the vulgar and degrading burlesque by the sense appeal of color, of light flashing from jets and spangles, and by the peculiarly stimulating sound of strongly accented rhythm, some earnest people feel that color, light, and rhythmic music are themselves dangerous or degrading. But light and color, music and bodily rhythm are the natural expression of youth. The difference is in the life they are made to express.

So in the matter of experimental caresses, the dance has been for much of the world one of society's duly regulated and approved methods of experimentation. When Puritan asceticism conscientiously ascribed dancing as the cause of lax morals among young people, it became anathema in much of the best life of the New World. But youth is childishly literal, and when the reasoned basis of the pronouncement no longer held the attention of new generations, custom still banned the "worldly" dance, but its deeper purpose was often carried out in a far less restrained manner by means of "kissing games."

3. Dancing. The arguments for and against dancing, and special forms thereof, are interminable. We may come to a practical conclusion by remembering that regulating actions from without will never regulate the character. Self-regulated activities proceed from the motives which form the character. The moral education of the emotions begins not with prescribing or proscribing the acts of impulsive young people, but in

“self-knowledge, self-reverence, self-control.” The only safety for boy or girl is in their understanding the cause, and the racial and social purpose, of the emotions which they experience and which they arouse, and in their accepting their new powers as a trust for the future they are to create. Selfish recklessness, ribaldry, and sentimental gush alike retire before the dignity of that understanding which is the right of every youth and maiden.

But this goal lays out a program for the educator which is vastly harder than mere prohibition of both dancing and “spooning.” Prohibition accomplishes only negative results, and does not always do that. Moreover, to a large proportion of the women who have some part of the responsibility for the moral and religious development of the girl, authority in this matter is not given. The girls in the club or Camp Fire group, in the school or college class, go to dances with the permission or approval of the home. How is the one who cares for their spiritual growth and social safety to be of the most help? Only by the path of painstaking and genuine affection which sees to it that each boy and girl has the right knowledge and the right attitude. It is entirely possible to help the clean-minded girl to understand the laws of expression in posture so she may never even unconsciously arouse responses for which she has no desire. And it is possible for the right person to help the careless girl not only to understand what forces she is playing with, but also to care enough to use them rightly. No woman can be the right person to do this who is merely disgusted or annoyed, and does not herself care honestly and affectionately for that girl. It is only when some

one cares enough for each boy and girl to know that each understands and reverences the body and its instincts, that these instincts for rhythm and for bodily movements of admirable grace and power, and the deeper impulse for affectionate touch may be relieved from the burden of evil associations with which social history has wrongly loaded them.

Yet the educator and the boys and girls must remember that, after all, sensations are not ideas. The difference between the sensuous and the æsthetic is in linking with pleasant sensations a conscious expression of ideas of grace, freedom, beauty, and joy. The purpose of social gatherings should be mutual pleasure and mutual acquaintance. A group of girls in a large university recently included in their written statement of the social needs of the students, "Some way for girls and men to meet, other than in the big 'formal' dances," and explained further that "Many of the nicest of the men and girls either don't care for dancing, or feel awkward, or have scruples. So they are left out; and the rest have no chance to get really acquainted." The very democracy of youth demands forms of social life from which no one shall be debarred by awkwardness or defect of body, and which shall enrich the life of all with the wit and charm of the gifted. It is not too much to expect that the young people who are capable of willing right uses of their lives may use in social inventiveness some of the energy now expended in coping with unsympathetic or unexplained prohibitions, or in rebelling at a prudery whose falseness they have rather felt than understood. Active, emotional youth must find part of its comradeship in sharing both movement and emotion. But the deeper comradeship

involves intellectual as well as emotional experiences. It is those who think most deeply together who are capable of having the most "fun with their minds," and it is this clever sort of fun which must be linked with the rhythmic and the formal to give any amusement a permanent zest. To realize this, and then to help solve the problems involved in a fuller social life, is the privilege of the older friends of youth.

SUMMARY

The social and educational problems connected with the girl in this decisive period can be met successfully only as they are recognized as her problems and approached from her point of view. Their number and variety are literally infinite, and only a few of the most common and representative have here been cited. They all have ultimately to do with her discovery of their relation to fundamental principles which can be used to solve further problems. The experiences of home and school, friendships and ambition, romance and amusement are the material from which the growing personality is to achieve her own moral freedom for intelligent adjustments, judgments, choices, and decisions.

Helpful Books for Further Reading. Bibliography, Numbers 1, 2, 5, 6, 21, 23, 32, 38, 39, 43, 44, 46, 47, 48, 51, 58, (59), 65, 80, 82, 91, 95, 96, 105, 111, 133, 134, 137, 138, 142, 146, 147, 150.

CHAPTER XIV

EDUCATION FOR CHARACTER: THE PROBLEM OF WHOLENESS

THE outstanding characteristic of the young girl is joy in life. Laughter is an instinctive expression of this satisfying well-being, and the italics and exclamation points of her conversation are an index of her excess energy. Pleasure-giving and pleasure-loving are so typical of this age that nothing is more baffling than the young girl who is indifferent or passive. The psychologist who dispassionately affirms that it is "characteristic of the adolescent female for the energy of all sensory stimuli to drain off in the specialized motor discharge of vocal and respiratory centers," probably does not the less enjoy the giggling and chattering of a group of impulsive and effusive young girls. But his long words probably do indicate the seriousness with which he regards the danger of indiscriminateness, which lurks in this effusiveness. If her words are an index, the young girl "adores" with equal fervor a deed of heroism and a new hat, and she espouses with equal enthusiasm roller skating or the support of a famine orphan. She is too excited by the vividness of present experiences to have any adequate sense of proportion and value, other than the habitual standards brought from childhood, and these must leave many new factors unprovided for.

Individual and Social "Salvation." We are all acquainted with grown women who are emotionally

devout, are indefatigable church workers, and are sincere in their purpose to be good Christian women, who yet *see* no inconsistency in deceiving their men-folk in order to get what they want, in their "catty" pettishness to their women "friends," or in their callous indifference to the child-labor and sweatshop conditions which have produced their beloved bargains. They fail to keep promises, after the conditions under which the promise was made have altered. That it is "inconvenient" seems to them, not an excuse, but a sufficient reason, for disregarding a contract. We are in no position to blink the moral inadequacy of many otherwise good women; neither will it help matters to ignore or excuse the facts, or to recriminate that "men are just as bad." It is gravely to be acknowledged that our social, industrial, and military evils show that men have failed as seriously as women in achieving wholeness of life. In both cases we should spend no time in bitterness or regret, but search for the causes. These causes are to be found in vital defects in the education of boys and girls. These defects differ, in that most boys have attained a certain personal decency of truthfulness, self-control, and reliability independent of moods, which many women lack. But the defects can be remedied. Religious education need not continue to fail to help boys and girls into completeness of moral life.

The "salvation" which the church seeks for the individual is, in Jesus's own words, to "be made whole"; and the social process by which it is to be achieved, "that they may be perfected into one." This chapter is concerned with the forces within and the factors without the girl which, while life is taking its shape

for permanent growth, tend toward or away from wholeness of character.

In which Direction Is the Girl Now Facing? The older person who has responsibility or privilege in shaping the lives of girls during these crucial "middle" years of fourteen to seventeen, may find it convenient to divide them into two main groups: those whose lives have been badly started, who needed "making over," and those who have right ideals and habits, and whose peril is that they may be given a different direction through new influences and companions. There are probably few real girls who could be unequivocally classified. The "best" and most lovable girl will at unexpected times exhibit traits that seem appalling to her friends, and the "worst" and most "incorrigible" has not only a basis of innate possibilities of loveliness and worth, but some ideals and habits that are worth preserving, and which must be used for the starting point. With the reiteration that there is no "typical girl," good, bad, or indifferent,¹ we may use the division according to the direction of the tendencies of their lives.

Confirmation or Conversion? The practice of many branches of the Christian Church has followed an undefined recognition of the difference between early and middle adolescence. We have seen that the essence of the earlier religious development is the assertion of the self as a separate, responsible individual. The wide prevalence of the rite of confirmation at the age of twelve to fourteen is due to the spontaneous interest of the new individual in affirming a personal choice

¹ There does seem to be almost an exception to this rule in the very form of its statement. The "indifferent" girl! Who has not at some time almost despaired because of her? Because she plainly indicates that there is something within or without that needs changing, she may be considered as one of those who have been in some way badly started.

of the ideals and habits that have been taught by the church and the religious family. On the other hand, those branches of the church which have laid more stress on personal "experience" of a more or less emotional kind, have made their appeal to the intelligence, experience, and fervor of the "young people" of the middle teens. In these religious fellowships there may have been no opportunity for expressing the earlier choice or affirmation, and those young people with religious background and training are now making public a long cherished intention, with the deeper emotional accompaniment that is now possible. Many persons apply to this experience the term "conversion." It will simplify the treatment of our problems as religious educators if we are perfectly clear in our mutual understanding of this word.

The original meaning of "conversion," both from the derivation of the word and from the origin of its use in the New Testament and the early church, is a "turning about" from one set of religious beliefs and moral habits to another. This can be effected only by arousing new motives of sufficient power to accomplish the reversal of a life direction. Jesus said that grown men, whether unrighteous or self-righteous, must "be converted and become as little children" if they were to learn the new habits and ideals which he taught as the life of the kingdom of God. A conscious acquaintance with the personality of Jesus was the motive which produced so great a reversal. It might not be analyzed or intellectually understood, but to know him was life eternal. The great missionary activities of the apostles and first generation of Christians were directed toward converting adult Jews and pagans. Until there were

Christian parents and teachers, no children could grow up in Christian knowledge and training. While no amount of Christian teaching and training can take the place of the personal affirmation of the will, it can so direct the will that desire will not be divided, but will wish only what is accepted as right.

Personal choice of what is already a habit is not conversion in the root meaning of the term. Present Christian usage, however, is extending the meaning of the word to include all forms of conscious, personal choice in religious standards and values, normal to the instructed or uninstructed adolescent. "Affirmation" might be a better word for the further experience of the Christian youth, but the terminology of common life grows by popular use rather than by scientific promulgation. If a child has had adequate religious education, the lines of interest are already away from self toward the universe, and the highest ideals are so directed that in their infinite growth they will converge toward God. The new forces of the individual and social awakening can bear the youth onward, gradually or with a mighty rush, but without the waste of a reversal of direction. And the essential of the Christian experience at this age, whatever its form, is the new personal relationship to the personality of God, possible to the newly developed self and its new appreciation of the revelation of Jesus Christ.

It is of the limited meaning of the word that an educator with clear vision has said: "Conversion is a fact, but that any child under the influence of the Christian Church should need to be converted is a confession of the failure of the church in its duty in education." Yet the radical reconstruction of a per-

sonality at this time is possible under sufficient stimulus and direction. That such violent making over should be necessary is a tragedy. That it is possible is the great hope for the religious educator who finds the life badly started. But let it never be forgotten that even conversion itself implies an educative process.

The Difference Between Adult and Adolescent Conversion. The transformation of persons converted in adult years is an undoubted fact.² The process by which this transformation is produced is the substitution of one set of ideals and habits for another. Affections, instincts, motives which had never been given their place in the personality are now, through the stimulus of a sufficiently great emotion, given right of way. Frequently all the instinctive responses which were at the root of the habits of the wicked life are now ignored and repressed. Everything which had become associated with degraded acts and thoughts must be kept out of mind until the new associations are established. The personality is indeed a new one; it is made of a different part of the original possibilities. But such a life can never be a complete life. No factors of the personality were meant to be ignored or omitted, though in a true scale of values many factors must be subordinated to others. True, when certain factors are bound by the habits of years to sin and shame, all that is possible is this ruthless self-surgery. The risk from old habits and associations is too great to incur, and life must grow as it may from the uncorrupted remnants. This was recognized by Jesus in the words: "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having

² See the thrilling narratives in Harold Begbie's *Twice Born Men*.

thy two hands to go into hell, into the unquenchable fire.”³

But Jesus declared that his own mission was to “make whole,” and he said to the man with a withered hand, “Stretch forth thy hand,” . . . “and his hand was restored.”⁴ All that is salvable is to be brought back into the unity of the life, for its purposes of growth and service. In the years we are now considering life is still so plastic that the elemental instincts need none of them be eliminated. The change is to be in the *habits* of thought and action. Some of the elemental instincts that have heretofore mastered are now to take their places as servants of the higher ideals that have till now been ignored.

At the age we are considering, to satisfy one’s ideal means to satisfy the standard held up by some human or divine individuality. “*If you care what I do*”—is the motive for superhuman effort. That some one else “cares” supremely is the most effective, if not the only, stimulus for the bafflingly “indifferent” girl as well as for the “incorrigible.” And the most paralyzing conviction that can take possession of a young life is expressed in the bitter cry, “No one cares for my soul.”⁵ If a young girl hath not felt the love of a friend whom she hath seen, how can she believe in the love of a God whom she hath not seen? This stimulating, character-creating consciousness of a divine purpose for her life, and of a divine motive for carrying it out, must come by way of human affection.

The ideal and the affection, both human and divine, may be those which have molded her life till now, only with the difference due to her larger powers of appre-

³ Mark 9. 43.

⁴ Mark 3. 5.

⁵ Psa. 142. 4.

ciation; the new realization may come suddenly or gradually, and the new purpose may grow into clearness or grip her attention with swift arrest. Then she has the normal and necessary personal religious experience which belongs to this stage of her development, but it is not "conversion," in the narrow sense. Or the knowledge of these higher ideals of life may come to one whose childhood and young girlhood had known only selfishness or worldliness; and the habits the ideals involve may have to be formed from the very foundation. However swift or gradual this change may be, it is a change from one set of ideals and habits to a new one, and is therefore truly "conversion."

The Fundamental Religious Problem Educational. If the girl has had to be "converted," the new habits are to be established and the old ones broken up or altered in no other way than by the laws of exercise and effect.⁶ That which makes it possible for the new "bonds" soon to equal and ultimately to exceed the old ones in strength is the intensity of the "satisfyingness" and "annoyingness" of responses in conduct which do or do not accord with the new ideal. The power of these incentives to moral conduct is intensified by the vividness of experience and emotion characteristic of these years. The most intense emotions and ideals are those connected with persons, and we have just seen how this fact opens to the persons who "care enough" a certain means of success.

Whether the habits that enter into the swiftly settling character are built upon those of childhood, or are formed anew by an overmastering energy of emotion and will, the new personality must be a unifying of

⁶ Compare pp. 49ff.

habits of thought and action. Religious leaders have been too largely content with the assurance that certain beliefs and experience entered into the life, and that in its visible acts and apparent interests that life should be on a higher "spiritual" level. This is indispensable, but not sufficient. *The essence of moral character is to unify, about its highest, ideal center, everything which enters the life.* Yet at some time or other there is nothing in living that will be found harder to do. Unless its importance is realized, when it is hard it will not be done. To leave part of the life outside the closely banded whole is moral failure of most dangerous subtlety, and it is as apt to trip the girl with high ideals and good habits as the one who has had to begin anew.

Meeting the Disintegrating Forces: 1. Contradictory and Incomplete Standards. What are some of the disintegrating forces against which the friend and helper of girls must be on her guard? With the new importance of the social world, the practical measure used in valuing the new interests always comes from some person or persons. It often happens that different individuals are associated with the new interests—persons whose scales of values differ greatly. This often results in the immature girl's accumulating a series of incongruities and inconsistencies which are both laughable and serious. The young girl who cries over a pathetic story, "sauces" her mother, gives a day of hardest work uncomplainingly to a missionary bazaar, teases her little brother till both are in a tantrum, goes to church (with her hair in the latest style and a safety-pin showing in her belt), feels the most exalted religious fervor under the influence of the music

and the sermon, adores her Sunday-school teacher (especially because she is engaged), and cheats in her examination next day, is typical enough of the contradictions in the crude clash of ideals, instincts, and habits in the time of ferment just preceding. We expect her to "get over it," and to learn the relation of love to God and good will to mankind (including her family!) and to realize that attractiveness goes deeper than the stylishness that merely "hits the high places" of the toilette. But these middle years are the time when this "scrappiness" of life and of ideals must be welded into unity. Growth is not to be completed—that were a misfortune indeed—but it is to be given direction toward the right kind of unity.

2. An Inadequate Center of Personalization. It has just been pointed out that the most effective means for securing this unification is human friendship. Yet in this means to the best possible help inheres often a grave danger. In admiration and gratitude for a stimulating human friendship, many a girl seeks to use as the center about which to build her life the character and love of that friend. As no human mold is large enough for all of her, she must then either omit or alternate part of herself. The possibilities of danger in her relation to her adorée have been repeatedly indicated. The strength of religious emotion makes the danger peculiarly acute in the relation of spiritual adviser. The girl who confessed that she was "manufacturing religious difficulties" in order to have a claim on the time of the busy woman she adored was not so completely "gone" that she had lost her sense of humor! The woman must make the girl see that she is developing *her own life*; that she must learn how

to judge and decide for herself; that she must act without waiting for direction, if need be. The supreme need for her is a large enough vision of what a human life may be, and a personal relationship wide enough to develop every unsuspected possibility. This need is supremely met in God as he is revealed in the life of Jesus Christ. In her fealty to him as Lord of her life, the organization of that life will be about God as the center, and can include the whole of her, with room to grow indefinitely.

In one of George Macdonald's novels, a silly little miss who is feeling some of the discomfort consequent upon her own selfishness whimpers self-pityingly, "I don't see what God ever made me for!" To which the well-poised friend replies matter-of-factly: "Of course you don't! God isn't done making you yet!" And in another of his stories,⁷ Margaret, the wholesome Scotch girl, tells the ambitious and disappointed lady: "If I were you, my lady, I would rather be what God chose to make me than the most glorious creature I could think of. For to have been thought about—born in God's thought—and then made by God, is the dearest, grandest, most precious thing in all thinking." There are few better statements of what has been called the "humbly proud" conception of human personality. Once this center of personalization has been chosen, there are not fewer problems for either the girl or the educator, but they are solvable.

3. Separating Present From Earlier Experiences. A query naturally arises here: What relation has this "choosing of God as the center" to the earlier religious life of the girl, and to previous affirmations and con-

⁷ David Elginbrod, p. 222.

firmations of it? One of the first manifestations of adolescence, as has been seen again and again, is the new consciousness of selfhood, and this self-recognition marks a new phase of all the old affectional relations, especially to the family and to God. The wider range of ideas and meanings that the few extra years have given often causes those who had "joined the church" during the earlier impulse to self-expression now to pass through a different kind of choosing which seems much more real and deep than their present memory of what took place earlier. In these few intervening years the new self has been growing so fast that the girl is constantly surprised by facing new parts of herself that she did not know were there. The new in her often makes a barrier between her and old relationships. For instance, she does not know just when she felt "too big" for the kiss of greeting from the old friend of her father's, but if he does not respect that feeling, she is self-conscious and ill-at-ease with her old comrade. If he treats the dawning womanliness with deference, her fondness for him can grow into a real friendship, based upon, but different from, the childish relationship.

She had loved God with all her childish heart, and the new self had affirmed its loyalty to that love. She needs first to be honest enough to admit the honesty of her childish purpose, and respect it. But there is a large part of her present self which did not take part in her "confirmation" or "joining the church." In many cases habits and interests had been started on a large enough foundation so that growth has been naturally and perfectly developed from them, and no "forward step" is necessary. But there are also many

cases where a girl feels miserably hypocritical over her "profession of being a Christian." It will help her to see that the newly grown part of her needs to take the oath of allegiance too. Perhaps most often this is a personal matter between her and God. If she feels a public statement desirable, its form should not discount the earlier one, for to recognize its reality is a part of the process of consciously unifying her life. There is good psychology in that prayer in the book of the Psalms, "Unite my heart to fear thy name."

4. Separating Social From Religious Interests. If the church has been content with recording her early affirmation of love and desire as one of a list of "conversions" or "decisions" and has not provided continuous fellowship and enlarging activity, it frequently comes to pass that the new impulses have pushed her into a social group where these purely instinctive impulses have sole sway. As all the notable studies of adolescent religion have observed,⁸ the specifically religious interest comes in waves, related to other interests but alternating with them. This is the occasion of the conflict between the church and "the world" in communities where the loyalty of the early adolescent has not been expected or sought. The instinctive activities, unrelated to the larger life, have set up an opposition of part to whole. The overwhelming influence of age-equals at the dawn of this period makes her apt to say: "I was only a child when I joined the church, and I didn't know what I was doing. No, I'm not really a Christian"—and perhaps she adds, "and I don't care to be."

⁸ See Starbuck, *The Psychology of Religion*, pp. 29, 36ff., 202, 205ff. Coe, *Education in Religion and Morals*, pp. 250-255, and *The Spiritual Life*, by the same author.

She feels truly that she does not want to leave out of her life the new, instinctive pleasures and activities. If the choice is put to her as lying between "giving up" that side of her life and not being a Christian, she may choose the less permanent satisfaction because its appeal is so strong and so immediate. She needs to see just what has happened, and how incomplete and partial is her present ideal. If she sees that to omit the finest and strongest things now, or to ignore them until "later," is to warp and cramp her life now and in all its growth; if she sees that the satisfactory life is that which can include all that is desirable because it is discriminating enough to exclude the paltry and unsatisfying, she will be ready to find and to adopt an adequate working plan.

5. Negative Ideas From a Misunderstood Vocabulary. Often times the girl gets a mistaken idea of the thoughts of those who would guide and help her because of a fact which underlies most misunderstandings. Two persons use the same word with such entirely different sets of associated ideas as to make it mean diametrically opposite things. For example, in the religious vocabulary of many is the word "surrender," used as a description of the act of will which unifies the life about God as the center. Those who use this word in the present have generally received it as part of their inheritance from those who made religion a vital thing in their own lives. Hence its associations differ. To some it carries the idea of a rebellious soul, fighting against God and finally laying down arms. With others the thought is that of a self-abnegation like that of a lover to his beloved—a giving over to a superior being, freely, of life itself. It is a noble and passionate

recognition of the sovereignty of God.⁹ Now, our young people have the background, not of the sermons and philosophy of the Great Awakening of the eighteenth century, but of the history and literature texts of our present common schools. So to them the word "surrender" is associated with defeat, with an unwilling result that meant tragedy and despair to the one who surrendered. That which kindles the will of the modern girl is not a passive "surrender" but an active "volunteering." Every appeal to the growing self should be to its *loyalty*. Especially where the child has been trained in Christian beliefs and habits, there is nothing in the past self to "give up" except its defects, and the call comes to follow more positively the good that is already chosen.

The Sunday school lessons of the modern graded series are of tremendous worth at this stage of growth, because the mind is filled with principles exemplified in the lives of "real people." When the need of the majority is greatest for an "objectifying point" for their new, emotionally romantic imagination, a year is spent with the life of Christ. If one has always "belonged," the heart thrills with new zeal from a new understanding of his purpose. If one has been considered by herself or others an "outsider," the companionable eagerness of Jesus for the friendship of human lives is seen to reach out and include her.

6. Doubts. At this age "doubt" is so easily stirred up, and is so violent and lasting, and its results are so disintegrating, that one must be ready to cope with its various occasions. If a girl has had a wholesome

⁹ As one woman explained her concept of the word: "It is the surrender of chivalry, not military but feudal; the equivalent of dedication."

life, one of her fundamental beliefs is that God is good and the world is good; training and experience coincide, and belief is easy. With the widening social and intellectual horizon comes the shuddering realization of some ugly sin in the world. Some person whom she has taken to be ideal in character has failed her; business or domestic scandal has touched the name of the man or the woman whom the whole community trusted; a chum has proved fickle or told the trusted secret; the boy accepted as her blameless knight has proved to have an insulting ideal of womanhood. And all her faith in God and goodness is overwhelmed in black doubt. The important thing for the girl is not to "accept the situation philosophically"—at her age that could mean only moral indifference and cynicism—but to realize its meaning for her own conduct. Character is to be wrought by unifying all the facts, not by ignoring the uncomfortable ones. The fact of evil means that there is much to do, and that she cannot sit idly by and dream. The world is yet unfinished, and she must be about her Father's business, if his kingdom is to come and his will be done on earth.

Often the sin which so upsets her faith is that of perverted relations of body or soul in the fundamental affections. But even the perfectly normal and innocent facts of sex life may come to her with an emotional shock, especially if she has been without guidance to see the old in the new, and to temper strangeness with familiarity. In many communities and schools the information reaches her in such a way as to be also a moral shock. Many parents accept the easy philosophy that if their boys and girls are "kept busy enough they will have no time to think of such things." But this

phase of life is not an outside thing to think about; it is a vital experience of the sensitive self. Acutely conscious as never before of the attitude both to herself and to everything else of the people about her, the first vivid experience or knowledge is stamped with the social attitude toward it. If it comes to her as unclean, there will be a determined and conscious effort to suppress the whole matter. By the laws of association, memory will revive childhood experiences, and conversations of grown-ups, not understood at the time and only retained because of the "peculiar" attitude noticed. Innuendos and salacious suggestions heard from time to time will be vigorously rejected from conscious attention, and go to join this submerged "complex" of associations.

Now, no area of the mind can be completely and permanently submerged. Any area of associations connected with a primitive instinct or emotion will be vigorous and persistent in its efforts to push itself into conscious attention. Complexes associated with instincts so vital and emotions so overwhelming as those of mating and motherhood cannot be long suppressed, and the girl is horrified to find that her mind reverts to the forbidden topics. She recognizes this as a moral fight, but without help she will go at it in a way that can bring only defeat. She will either yield to what she recognizes as wrong, or the whole split-off topic will become morbid. Those who help her must understand the absolute necessity of unifying life in a way which includes it all.

There was a little girl whose homeless life had so far been spent among people who were rough and coarse, but, like a white flower, she kept her determination to

achieve a character that was fine and pure. Her Sunday school teacher was often the only anchor that kept her from being borne away and submerged in the filthy tide of her surroundings. The sisters' husbands, drunken and bestial, had inspired her with a loathing for married life. Around this loathing all her crude and inadequate knowledge of physical manhood and womanhood had gathered and been suppressed. It was to a woman employer who remonstrated with her over the neglect of simple health precautions that the whole pitiful story came out. "I thought the only way to keep my mind clean was not to know anything about it." Fortunately, the woman had the tenderness and the conviction to make the girl see the beauty of the great laws which rule all life from least to greatest; and to make her see her own responsibility, not for the whole sinning world, but for her own healthful and beautiful living. If beauty and righteousness were the normal thing, she could see to it that her own life exemplified that fact to the other girls who so sorely needed to know it. The reward came to this woman and to the Sunday school teacher in the girl's later adolescence, when, "unashamed and unafraid," she reciprocated the love of the clean young fellow whose acquaintance she had made in her church.

SUMMARY

The business of middle adolescence is that of "integrating the personality." The religious aspect of this process is identical with "salvation" in Jesus's use of the term. The lives of some girls have been started in the right direction, and some have received an impetus

in the wrong direction. In either case there will be a conscious difference in the meanings, ideals, and purposes possible to the growing self, compared to those possible to the same girl in childhood or early adolescence. It is the place of the religious educator to see that unity is wrought between the former and the present selves, as well as between the varied factors of the present self. Whatever the degree of unification or transformation to be achieved, the only method available is that of education: instruction in ideals and training in habits which will fit the individual for complete living in fellowship with God and fellow men. The disintegrating forces for which the educator must be on guard are the newness and strangeness of experiences which tend to make the life a heap instead of a unity; the incompleteness of experience which leaves vacant spaces in character; the dissipating effect of emotional excitement, which must be concentrated into definite activity; the separation of perception from action, of purposes from performance, of speech from other expression; the incompleteness of the personal molds chosen; and doubts of herself, of others, and of God. The positive direction of these forces has been indicated. Integration of the personality must come about through the habits which form the character upon its ideals.

Helpful Books for Further Reading. Bibliography, Numbers 29, 55, 57, 58, 62, 65, 68, 76, 77, 88, 95, 97, 111, 135, 141, 146, 148, 150.

CHAPTER XV

EDUCATION FOR CHARACTER: THE PROBLEM OF EXPRESSION

"I WISH," said a woman who has rare power over the aspirations of girls, "that I had dated the pictures I've had in my room, when I acquired them, and when I put them away. It would form a record of my æsthetic and spiritual growth, and help me know what would appeal to girls now." Another woman made a similar remark in looking over a file of clippings of religious verse, collected mostly through her school and college years. The friend to whom the remark was addressed smiled reminiscently: "I have been surprised, myself, to discover that poems which were of real help and inspiration in those years seem to my later mind to be mere sentiment, sugar and water."

The Expression of Sentiment. This is the age of emotion and sentiment, and the religion of most girls will be as full of sentiment as their other interests and affections. Much of the verse and song that seems to older critics hopelessly slender or even banal, is to these girls suffused with the glow of feelings which supply much that is not in the words. Some which seem to sigh for supine inaction¹ are to them only the

¹ That much maligned hymn beginning, "Oh to be nothing, nothing!" needs to have the circumstances of its origin taken into account. It is said to have been written by a nurse in a great English hospital, to express her faith that God could use her involuntary inactivity after her back had been broken in carrying a delirious patient to safety. Many who know nothing of this pathetic fact nevertheless feel that so great is the impulse to do something, something *great*, that the greatest possible test of devotion would be to be removed from their throbbing active life.

expression of their fear lest the eagerness and intensity of action in their lives shall omit the values which they feel can come only from contemplation, or shall prove, after all, to be un-Christian self-seeking. Much of the content of hymns is ignored in the total emotional effect of their tunefulness, or stirring swing, or even the associations under which they were learned. But this fact is of itself an argument for associating the emotional stimulus of this period with words and music that have intrinsic worth.

To read in a handbook that "at this age sentiment and emotion are at their height," and then proceed to treat all girls alike in this matter, is to ignore the fact of individual differences. "While many adolescents suffer from excessive or misdirected sentiment, others suffer for want of sentiment. . . . To set free the imprisoned emotional powers of such an adolescent is a great service to him, for unless these powers are now given exercise he is likely to remain through life cold, colorless, incapable of the warmth of appreciation in which so much of life's wealth consists."² Whether sentiment needs to be lessened or increased, that a given individual may be well balanced, it is in every case essential that the right connections be made between feeling and action. It is a true instinct that has led the church to insist that at this sentimental and dreamy stage of life the difference between the child of God and the child of the world should be evidenced by a difference in observable behavior. A fatal mistake has been made whenever that insistence has been upon negative rather than positive differences, upon repres-

² See Bibliography, Number 76, p. 261. The entire section, pp. 258-261, should be read in this connection.

sion rather than expression. The same mistake is in danger of being repeated in a different form, in our new zeal for "practical Christianity," which too often, in its application of the call for service, makes it consist in meeting only physical needs. There must be some form of expressive activity which will include the ministry of spirit to spirit.

Adolescent Emotions and the Revival Appeal. Some religious bodies have long utilized in their revival methods, both from the platform and in "personal work," appeals to the special emotions of this age. It has been keenly pointed out³ that this religious appeal is modeled upon the arts of the wooing lover. This method has proceeded upon sound principles in so far as it has recognized that the appeal of religion is to persons, to value one Person supremely, and has counted affection the strongest motive. The danger is that in stopping short of the full analogy, life shall be subjected to the disintegration of mere emotionalism and sentimentality. Wooing is personal. One man wins one woman's love and gives his own, and the thrill of emotion is ecstatic. But the purpose of human love is to found a home in which children can be reared and loved and fitted for their place in society. The religious appeal which does not include the social, active aspect of religion is as incomplete as the love-making which does not lead to sharing the intellectual interests and active purposes of the two lives. According to Jesus's testimony, the divine transport, as well as the divine credential, was in sharing divine activity. "If I do not the works of my Father, believe me not." "My Father worketh hitherto, and I work."

³ E. S. Ames, *The Psychology of Religious Experience*, pp. 228ff.

"My meat is to do the will of him that sent me, and to finish his work." "I know the Father; and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life."

Revivals as now conducted have often performed in a community the same service for its most vital interests that a "clean up week" does for its sanitation, or a child welfare or tuberculosis exhibition does for other special civic responsibilities. Advertising and unusual emphasis arouse special interest, and often there is most wholesome instruction as to the concrete meaning of religion in family life, personal decency and agreeableness, and sometimes in civic responsibility. Reading musical notation, singing, and appreciating good music were once to be obtained only in the winter singing school of a few weeks. Just as this is now part of regular public school instruction, the teaching activities of the church have expanded from "protracted meetings" held for a few weeks in the year, to the modern, graded school of religion. Surely no one will regret one change or the other. Yet as we look forward to "music festivals" for richer experience in a taste already acquired, not for acquiring its rudiments, the great religious convocations also have their large place to fill. It is to enrich, not to constitute, the life of Christians.

The Place of Verbal Expression. The girl who is at this age making new discoveries and new resolves needs an opportunity to make them public and significant. The emotional warmth of the revival meeting, besides its pressure on the will, sometimes makes a congenial atmosphere for her to express her convictions and loyalty. The young people's societies, which in the

days of their widest extent received their great impetus from the revival meeting, were planned especially to give young people practice in oral expression of their ideals of life, and for fellowship in religious interests.

The average meeting of this kind has two dangers: one of omission and one of emphasis, and both are real and constant. There is danger of omitting the idea of hard work in daily duty and special service as part of the distinctly religious concept. To this is due much of the disturbance of earnest souls over the "present tendency of the church to substitute social service for religion," as though either could be adequate without including the other. The danger of emphasis is due to the fact that the emotional temperament is usually the more fluent in speech, and finds speech itself a stimulus to agreeable emotion. The girl whose nerve connections are always made without violence or difficulty, and seldom with emotional accompaniment, may either be discouraged at her inability to experience what others report⁴ or her efforts to meet the expectation of public opinion may result in insincerity. There is also danger of forming the habit of mere verbal expression of ideals. The speech muscles may be the only ones with which motor connections are formed!

A truer conception of the "devotional meeting" of the young people is that of a "seminar," or place to report their experiences in their own research with spiritual forces. The laws of these spiritual forces are part of the church's continuous, systematic instruction, just as the school class room gives the laws of chemical combinations or of growing life. As the scientific principles

⁴ See Bibliography, Number 76, chap. xviii, for a discussion of other aspects of this subject.

are made a personal possession by experience in the laboratory, shop, or farm, so the principles of religious living are tested out in the problems of daily life. In each sphere there is great value in comparing experiences and sharing discoveries. The general "testimony meetings" of the church, which have unfortunately fallen into disuse in some communions or some localities, are of value to adolescents seeking to know the "experience" (in an unconsciously scientific sense) of the older people. Do they really "enjoy religion," or do they only think they ought to, and because they are older, do what they ought because it is duty?

Every-Day Decisions and Actions. The young girl's "laboratory" is found in the moral problems of home, school, and business. There she decides what principle applies, uses it, and finds by its results the value of her solution. She spends more thought about her activities than in childhood or early adolescence, and she cares more about knowing the relation of her work to the success of the project than formerly. She is capable of doing the less pleasing part of organized work in order to have it "go through." But any appeal to devotion and religious loyalty must provide means for such activity that this attitude of mind and will shall be permanently and continuously produced. An appeal which leads to an emotional attitude without immediate outlet in activity is peculiarly dangerous at this age, for its temptation is always to dream, and dream, and not to do. Contemplation is more "satisfying to the organism"—not than activity, but than stopping off contemplation to begin activity! A keen intellectual judgment of the right course of conduct, without a direct action to that end, leads to specula-

tion and moral vacillation. She will act rightly; surely! for she has decided what is right to do—but she *does not act*. That is the sort of “good intentions” which form “paving stones” to the burning rubbish heap of character. When stress comes, one acts according to habit, and the only habit she is forming is that of *not* acting rightly, of confusing moral perception with character.

Sometimes a girl at this age (perhaps from some of the functional causes mentioned on pp. 165ff.) develops an abnormally sensitive conscience.⁵ She needs to see that action is the imperative thing. If the consequence of that act proves it to have been the wrong one, she will know next time that the alternative is to be chosen. Thus proved, she has reason enough to act every time. “If any man will to do his will, he shall know the teaching” is the key principle for this period. Moral experience comes from moral activity, and without experience there is not the raw material of knowledge. Here is one reason for the epoch of doubt which often appears at this age.⁶ Early adolescence is skeptical, testing everything. Doubt is refusal to experiment. We believe, without question, whatever fits in with our experiences and habits. When facts come to the attention which do not fit in with present habits of thought, the misfit is painful. The romantic Ideals have been built out of known but limited bits of the Real. If the disturbing fact is undeniable, a girl often tends to doubt the ideal, the whole of it. But she must be made to act, to find out how much of it is still true, and thus be able to make her larger readjustments.

⁵ See Number 58, Coe, *The Spiritual Life*, chap. ii. Also Latimer, Number 108, p. 55.

⁶ Compare the discussion of this problem from a different angle in the preceding chapter, pp. 248ff.

Moral Steadfastness. The first personal realization of the ugly facts of sin, connected with real people known to her, is inevitably a time of crisis. The world-old problem is upon her. It is not its intellectual solution that concerns us here so much as the fact that she must not run away from it. In the presence of the new knowledge, she must act. Whether the experience results in wholesomeness or blight depends upon the motor connections that are made. If the emotional reaction is at once fastened to a purpose to "do something about it" as soon as she is old enough and wise enough, the intensity of the emotion will help to organize all past and future experiences along the line of this knowledge into energy to combat the conditions which sully other lives. If the emotion is discharged only in a purposeless horror, the subject will tend to form a "submerged complex" which will drag down with it and foul the pure springs of family affection.

There must now be introduced into her experience, if she has not already known them, the counterbalancing facts: There are true and reliable friends, boys with high ideals, and men and women of rocklike integrity. Not one of them "just grew" without struggle and determination. The difference when the crisis came was because they had never once excused an exception to right action. It is the exception that "doesn't matter" that makes possible the exception that matters for life and death. Goodness and beauty of character are won, not dreamed. Can she herself be trusted anywhere and at any time by any of her friends? Does she never once fail to keep high and true the ideal of womanhood, in every boy and man she knows? Does she never fail in an obligation, expecting to "make it

right next time"? When she sees character as a process which God shares with the will of every individual, she can see a new goodness and beauty in things, not as she dreamed them, but as they are. The adventure of living is not in romances of knights and ladies of old, nor in the motion dramas, but in her making it easier not to cheat in her schoolroom, and impossible for the foreman in her factory to think that all girls are common.

Prayer. The emotional affection of a young girl, her fondness for intimacies and secret understandings, and her need to "talk over" her problems, together form a strong impetus to prayer. If she practices a habit of prayer that asks "What wilt thou have me to do, Lord?" and then does it, it will be a powerful help in forming a rich and sympathetic womanhood. Her understanding of the motives and purposes of Jesus, and of the men and women who are worthy to be her heroes, will grow as she prayerfully applies them to her own life. She may turn about her own longing to be "understood" by seeing how many people she can learn to understand.⁷ Meeting the needs thus found will drive her to further prayer for the sympathy and wisdom that she cannot give of herself.

It is easier now than in the shy, self-conscious years of early adolescence to talk about the deeper interests of life with friends whose sympathy is assured. If the adorée leads the more intimate and fervently personal discussions to include the Unseen Friend, she has established one of the best safeguards against undue devotion to herself. Social fellowship in prayer can be made a natural development of this mutual seeking for

⁷ Everybody's Lonesome, by C. E. Laughlin, contains an excellent object-lesson for the "misunderstood" and "unappreciated" girl.

divine strength and guidance expressed at first in the smaller and more intimate groups. The secret prayer circle and the Sunday school class, under wise leadership, give valuable training in one indispensable form of religious expression.

Honesty. There are certain principles of conduct which every girl will readily admit as binding, but there are certain forms of their application which many girls fail to see. Honesty is seen to apply to matters of money; but how about the employer's time in the extra five minutes at the lunch hour? or the lead pencil she carries home because it is better than one she would buy? And how about the time she spends finishing the absorbing story? Does it mean but five hours of sleep, and diminished efficiency because of the headache during working hours next day? Many a girl who would be horrified at the suggestion of stealing property belonging to others grows into a habit of carelessness with their possessions. She eases her conscience by the words she uses. It can be made to seem perfectly legitimate to "borrow," and if sister or mother or chum happens not to be available to ask permission before the article is used, it is easy to assume that "they won't care." The possession of another would never be deliberately appropriated, but its return is "forgotten." And so sister's lace handkerchief is lost, and mother's scarf is hopelessly soiled and torn, and brother seeks high and low before his examination for his drawing tools, and chum has to pay for the library book which has so mysteriously disappeared. If the girl can be helped to apply the right words to these acts, her self-scorn will usually effect a reformation.

Much loss comes from another sort of carelessness, that of not planning ahead for the time or the money to meet obligations. An excellent suggestion has been carried out by some girls. They make out a budget and an expense account, of both time and money. The money budget will include all the items for which money is needed, and indicate their proportional value. How much of the allowance is to be spent for self and how much for others? The expense account will account for the actual expenditure of every penny. It may reveal the fact that ice cream sodas have made it impossible for her to hear the great concert, or have her eyes examined, or take her share in the class contribution to the Red Cross. The expense account of time will show, if the intervals "between times" are honestly divided into the two or five minutes so easily dropped from the reckoning, which she really values more: a gossip with the girls, or the music lesson she has "no time" to practice. It may be also that if the educator or parent has access to the time budget, some demands may be lightened for her, to give opportunity for more outdoor exercise and wholesome fun. At any rate, the purposeful arrangement of "To each day, 24 hours, Debtor," will help the busiest or the most idle.

Honor. Another habit of real moral importance arises in connection with her friendly intimacies. *She must learn what not to tell.* The ideal of a fine reticence is a high one for women. It is, undeniably, hugely "satisfying to the organism" of most women to take advantage of other women's instinctive interest in persons and to be the first to impart news which vitally concerns some mutual acquaintance. That was an enviable attainment of the woman about whom the

following comment was overheard on a street car: "She never starts to tell you anything she does not mean to tell; and when she does tell anything, you know it's straight." The homely but expressive colloquialism of a post card motto is worthy a place in every girl's mirror: "It is as bad to spill over as it is to leak." Women with business training learn neither to spill nor to leak where the affairs of their employers are concerned. Yet few of them transfer this principle of fair dealing to any other relationship; even the most trustworthy business woman may not have this honor in regard to using information relating to her own interests, however obtained. Every girl ought to have drilled into habit these principles: "Information coming into your possession by chance, but not intended for you, does not belong to you at all. Information given you in confidence is a partnership affair. The first you have no right to give to any one. The second may not be honorably used without the partner's permission."

The attitude of most girls (and boys) of high school age to property, to conditions of athletic and scholarship honors, and to rules regulating the group life is at such great variance from the adult standard set for them, that it seems to indicate a spontaneous reaction of adolescent groups. It is probably due to the fact that the larger social relations entered at this age need more definite educative preparation than is usually made for them. The child must be governed by authority. Unless she is given progressive practice in self-control, judgment, and liberty, she will come to this larger freedom with the spirit of the serf. The schoolmate is a fellow bondsman, whose common interests are all in outwitting the demands and regulations

of school and teacher. It is essentially the conflict of class interests which is fatal to cooperation as fellow citizens. Usually the failure of "self-government" and "honor systems" at this age (or later) is due to their form being imposed, whether by faculty or a minority of their own number, before the group demand for them is conscious and responsible.

It is difficult for the amateur in self-direction to make distinctions in the source of rules and regulations. It makes little difference to a girl whether a rule was imposed by a teacher or adopted by her own vote; when it becomes a personal annoyance she will seek to evade it.⁸ She will develop a sense of civic responsibility only when failure to uphold the civic ideal results in the greater annoyingness of disapproval from the group, or those members of it whose approval is valued. The development of this public disapproval is hindered by the intensely individualistic attitude of the girls who themselves obey the rules. "A girl next me in examination signaled me to lay my paper where she could see a needed formula. I despised her for cheating, but that was her lookout!" A teacher chanced to see this occurrence and said to the girl who allowed the other to cheat, "To whom do you turn for help of any kind—one who is weaker than yourself, or one who is stronger?" Then he persisted: "Did not this girl by asking your help in the examination acknowledge that you were stronger than she? Then whose is the greater responsibility?" Years afterward this girl said, "This made me see clearly my moral responsibility

⁸ This is not a sex-characteristic, exclusively. Attempts to "foul" have to be vigilantly watched for in boys' games; and it was to a man high in public office that tradition attributed the semi-serious witticism, "What is the Constitution between friends?"

for the actions of those who had had less help in family training and ideals than I had."

It takes a highly developed honor to help the tempted girl to call an action by its right name, or to express an effective disapproval. A still higher achievement of honor and social responsibility is willingness to suffer personal unpleasantness for the sake of justice and righteousness in the community life. Reluctance to report cheating in games or examinations, or "swiping" of public or club property, or serious offenses against the rules of the school, seem to be partly due to the scorn of "tattling." This is the result of the "class consciousness" just noted, which identifies loyalty with a personal relation to individuals as opposed to the relation to the good of the whole group. A conscientious girl can usually be helped to see that individual and social good are really one. Patient training of the leaders into a true social consciousness is the educator's difficult task. At no point in the developing life is wholeness more vital. A girl who had been active in "personal work" in a revival was found to be habitually breaking a certain rule of the school and trying to escape detection. The teacher who appealed to her ambition for religious leadership as a motive for changing her attitude met the astonished response: "I don't see what that has to do with it!" Loyalty to law and order must be made a natural expression of religion. The educator who would establish such a social religious consciousness must be one "also under authority," not of the same rules as the immature young people, but of the same principles of good will and honor.

The Honor Record. Once a girl's attention is alive to the fundamental relation of her religion to her

personal and social habits, she will be eager for help in forming new habits and breaking undesirable ones. The keeping of a "practice record" is an educational device that works well in acquiring such new habits as typewriting. How many minutes does it take to write a certain number of lines without an error? To see the daily record of decreased time and increased accuracy is a great spur. It might work well with some girls to keep an "honor record" for themselves of the number of times they lose their tempers or are spiteful or exaggerate. The attention thus centered will of itself help to reduce the daily record of lapses. But while "practice makes perfect," she must be sure that practice is of the perfect thing. To do a thing one hundred times, making in it one hundred times the same mistake, is to perfect the mistake as surely as the rightly performed part of it. And doing right things does not make a whole character unless those things are done consciously to carry out the principle of the whole. Handling over bricks may be made a useful exercise if the bricks are purposively placed; otherwise the only result will be sore muscles and—a heap of bricks. "Self-denial" for a purpose is worth while, but "doing something just because" she "*hates* it!" will be of little permanent value to the girl. The worthy impulse must be linked with the further thoughtfulness that seeks the comfort or the good of some one else.

Reverence. There is another problem, in a certain sense also one of honor, which arises only with the clever and witty girl. She is apt to be irreverent and flippant. Like the slang of early adolescence, this is part of the intellectual revolt against the commonplace

and expected. To such a girl with a literary background, the parody has an almost irresistible appeal. Unless you have humor enough to appreciate the pure witticism of it as she does, and to keep from being shocked, you cannot help. But if she fails to produce the expected shock, and knows it is not because you are too stupid to see the point, you may help her to see what the law of association of ideas entails. Some day when the real experience which prompted the poem or quotation or sermon or prayer comes to her, it will not be the help of their lesson, but the parody or jest which will come to mind; and in the presence of human need they will seem mirthless. Moreover, if she is not spoiling the help for herself, she may be for some one else. Fun to be real must not hurt anybody.

Companionship and Organization. It is not because some older person thinks she needs "improving" that a girl will join clubs and classes for information, but because she wants to keep up with the times. The customs and curio interest of childhood, and the life-story interest of early adolescence, continue with little abatement, and join naturally with the world-service vision of this period. Service just as naturally leads to seeking information, to be efficient; and both service and information are fun, and all give scope for developing executive efficiency and learning how to work with others. All of these are indispensable factors in religious and moral expression. It is a poorly organized life that does not include varied interests, political, social, and industrial. The desire for wholeness and efficiency will soon bring up problems of choice in companions and activities, and the problem of democracy may be acute, even in church relationships. In a

small Sunday school the grading may throw together girls who seem to have little in common. In a large church the class that includes only those who are in the same "set" at home and school is missing some opportunities, as well as evading some problems. The leadership of a wise teacher and the interests of common class activities make the organized class a power in widening the lives of its members.

As interests develop from year to year, and the power for effective combination increases, larger and more inclusive projects become possible. Greater independence of responsibility will be gladly assumed by the group. Independent judgment is developed by practice, and by meeting the consequences of the judgments made. The objects of middle adolescent organizations are usually fun, knowledge, and service—separately or together. The Camp Fire group and the organized class or club are no less gripping than in earlier adolescence. For the boys' sake rather more than the girls' their organizations should be kept separate. Chivalry and awkwardness in the boys combine with glibness and assurance in the girls to make joint organizations a one-sided affair. But there may be almost unlimited joint meetings and socials. The club which is host or hostess can introduce surprises and make suggestions which would lose their effectiveness or cause hot dispute if jointly discussed. And, moreover, the separate meetings are invaluable opportunities for the leaders to talk over social and personal conduct in an intimate way otherwise impossible.

Leadership. If a group of girls has already learned parliamentary procedure, guidance will be needed rather in general aims and purposes and particular

difficulties than in routine activities. Club leadership should never be undertaken by any woman who does not know the difference between interference and counsel. And the leader who is in earnest to develop each member of her group must never ignore what teachers call the "point of contact."⁹ It is the point of departure from where she is to where you want her to be; and in her language it is "up to you," not to her, to find it. If she is to be moved in any given direction, it must be through one of the interests which have invariable power to move her. Then if you are to go together, you must let it move you too. One of the universal interests, manifesting itself in infinite variation, is the desire to have "something doing." More than ever, now that work or school confine the still growing body, fun must include plenty of outdoor exercise. Athletic interests continue with unabated appeal, and the woman whose thirty, forty, or fifty years are forgotten as they "hike" or camp with her is the one without whom the good times that include boys will be incomplete.

Social Service. Knowledge sought in these voluntary organizations is of big, living interests of the world, or of forms of skill that may be a hobby or a pastime, rather than of the things of school and trade life. It may include anything all the group wishes to know, from chafing-dish cookery or personal hygiene to current events or poetry. Social and labor conditions should be a part of every girl's knowledge, and can be made of thrilling interest if gained by visiting hospitals, asylums, and great industrial plants (especially

⁹ Read Margaret Slaterry's *Talks With the Training Class*, pp. 46ff., and all of Patterson Dubois's *The Point of Contact in Teaching*.

those making things girls use). Then they will want to know why so many persons are crippled or tuberculous or blind; where their relatives are; who pays for their care; what wages they earned; what else can they do, and many other vital facts. All this will accumulate a fund of impulses to "do something about it" which must have immediate outlet in the kind of activities cited in Chapter VII (pp. 151ff.). It is imperative that the connection of knowledge and an appropriate form of unselfish service become habitual.

SUMMARY

This is the age at which emotion and sentiment may be expected to be at their maximum in each girl, although individual differences are nearly as great now as at any other time. Appeal to emotion and sentiment are therefore legitimate, if wisely made. Social worship and private devotion may now be directed into habits that will achieve richest results. Provision must be made for the testing out of ideals in social and cooperative life, and the relation between religion and righteousness made vital and conscious and intelligent. The new worth of personality, and affectionate devotion to the supreme Person, must be socially interpreted as Jesus taught: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The problems of the crisis period call for promptness rather than haste. The girl is swiftly changing and taking form, and there is much to be done. By the

time her stature and manners and clothes and ideals and friends and activities all seem to belong together enough so that she and we can recognize the combination several times in succession, it is perhaps safe to consider that the "crisis of middle adolescence" is passed. The "integration of the self" is accomplished, but the new self is very young. Much remains to be achieved before maturity.

Helpful Books for Further Reading. Bibliography, Numbers 16, 19, 25, 26, 29, 54, 55, 56, 57, (59), 71, 76, 88, 131, 132, 148.

PART IV
LATER ADOLESCENCE

CHAPTER XVI

THE PHYSIOLOGICAL AND SOCIOLOGICAL SIGNIFICANCE

THE recognition of adolescence as a period of human life separate from childhood and from maturity has been a slow achievement of civilization. Its beginnings are seen in the puberty rites with which primitive peoples marked the passage of the individual from one status to the other. The most recent development of society's valuation of the "lengthened infancy" (that is, the longer teachableness) of the individual is the extension of recognized adolescence into the late teens and beyond them.

Indeterminate Limits of This Period. Regarding this last and longest of the three accepted divisions of the period between childhood and womanhood, it is more than ever difficult to speak intelligibly or truly of "all girls." The limits of this period are vaguely marked by the recognizable reintegration of the personality after the storm of the crisis period, and the settling down into the work and responsibilities of mature life. In the same general way, the ages at which it is customary to think of a young woman as still an adolescent are between seventeen or eighteen, and perhaps twenty-five. It is the upper limit which is extending in our own generation. Our mothers married at twenty-one, their mothers at eighteen, and their mothers' mothers at sixteen. Our sisters rarely marry before twenty-five, and if they are thirty or thirty-

five, it causes no comment. The women who marry face and prepare for a far more intricate and specialized life than their mothers; and as men in professional and scientific work must spend most of the decade between twenty and thirty in specialized preparation, so must women workers in these fields.

Individual variation in the length of this period is a matter both of inner growth and of social conditions. These two factors combine and react upon each other. Economic conditions in the family determine the age at which many of the maturing experiences shall come to the individual girl, but inner growth determines the age at which many individuals are capable or willing to assume social and economic responsibilities awaiting them. Thus it comes to pass that one may find in the same family or under similar conditions a girl of eighteen or twenty with the physical and mental poise of complete maturity, and a woman of thirty with the instability and emotionalism of an adolescent in the throes of the crisis period.

Holding clearly in mind these variations and the factors which help to produce them, certain characteristics of the five or ten years of the late teens and early twenties may nevertheless be seen to differentiate them as clearly from other epochs of the developing life as the two stages of adolescence we have already examined. It is a period of qualitative rather than quantitative growth. The young woman rarely grows perceptibly in height; and her not infrequent increase in weight is due to better developed muscles, or to reserves of energy material provided by better functioning of the vegetative organs. The general range of activities has again become familiar to the point of

automatic response; the fatigue of tension and surprise and the exhaustion of growth are both past; the senses are at their keenest; the muscles most tractable and delicate, and the possible range of sensori-motor connections is now widest and most easily made. There are no absolutely new instincts to develop, but their relative strength of impulse and of satisfyingness changes rapidly as changing environment or inner growth stimulate or inhibit them. One of the tokens of maturity is a fairly stable equilibrium of fundamental instinctive interests and emotions, after experience has offered a normal stimulus for them all.

Its Sociological Significance. Another aspect of this later period marks it off from those that have preceded. They were forward-looking in their social significance; society was concerned with a future product. The educator's concern was fairly equally divided between the development of individual possibilities and the presentation of the experience of the race, in such a manner that the girl might be best equipped to know and to do. These years are also forward-looking—but to the immediate future. Physiologically, nature has finished her product. The claims of present society and of the coming generation are pressed upon the individual with an inner and outer urgency unknown before. The great business of life is no longer to be put off, and the immediate interest of the young woman and of society is her efficiency as a member of that society. This efficiency, both sociological and physiological, is a matter of health and of skill.

The Social Demand for Skill. Skill is, physiologically speaking, a coordination of habits between senses, muscles, and ideas. These years are important to

society for economic efficiency because the nerve connections are still plastic, making the acquirement of new habits possible and easy; senses, muscles, and brain are usually in their most perfect condition; and the cessation of growth fatigue and emotional ferment has released a maximum of energy. The degree of perfection of this physical adjustment depends on the health foundations laid in the preceding years. Eagerly, and with a sort of vehement patience, educators and social workers are trying to bring home to those who hold the destiny of youth the demonstrated results of too early labor. The girl who engages in hard work at fourteen is less skillful at sixteen, and often useless at twenty. There are bound to be gaps in her development that nothing can bridge. Anyone who has worked both with schoolgirls and with girls of the same age employed in any factory process feels the difference more keenly than can be described. Said an industrial secretary of the Young Women's Christian Association, after speaking at a private secondary school: "How good it seems to see young girls all blooming and *juicy*! My girls appear so sapped." How could they be otherwise, when the maturing responsibilities and the achievement of skill, instead of being allowed ten years are crowded into two or three, and those telescoped into the crisis of individual growth?

Social Responsibility for Skill. To acquire skill it is not necessary to spend years in unproductive "practice work." If early and middle adolescence have been free from undue physical and economic burdens, the period under consideration may well be one in which a good start is made in the actual work of the permanent vocation. The foe to skill is not wholesome hard

work, but unprogressive work. When one process is mastered, the logical next step is a more complicated process, rather than a speeding up in the simpler one. This speeding in an isolated part of a process is producing not a skillful workman, but a piece of human machinery. If the human mechanism is interfered with by any accident, or if economic changes dispense with the process altogether, the machinery, human as ruthlessly as metal, is thrown on the industrial scrapheap.

An adjustment of the entire problem involves economic, industrial, administrative, and political questions which would lead too far afield from the ethical and educational aspect to which this study is confined, but they are part of every individual's concern. The educator who has any part of the responsibility for any young woman's social efficiency must realize deeply the potency of these years for acquiring skill. Now, skill includes not only ability to do certain mental and muscular processes quickly and well, but also ability to see desirable ends, and to adjust means to ends. Further, when conditions are altered, skill implies ability to attain these or other desirable ends by adapting other means. The swift changes of our present decade indicate that by the time our present adolescents are mature adults, adaptability will be more essential for success than in any preceding age of the world.

Health as a Factor in Efficiency. The ability to "make good," however, depends fully as much on reserve energy as on technical and professional skill. Normal physiological processes, if unhindered in their working, make this period one of overflowing energy. Exceptional circumstances, personal or social, may alter indi-

vidual cases, but in the race as a whole these years are the ones for mating, and culminate in motherhood. So this is the time when the young woman's life must be abundant enough for the needs of herself and of her children. The frequency of the exceptions found in our own civilization is the cause of many of the psychological and social problems to be considered. However, for every young woman and for every one who determines the conditions of her life, the fundamental physiological and sociological fact is that for efficient personality, efficient motherhood, and efficient work, positive, complete health is the first essential.

Habit as a Factor in Health. The girl who has been wisely helped during her earlier teens to establish the habit of health now needs only to find and preserve the conditions which will maintain it. The one who has bad habits of eating, sleeping, and exercising, or any of whose normal functions are deranged, must inaugurate a conscious campaign for physical efficiency. This is the easier to accomplish because of the already noted continuance of plasticity. But habits are becoming every day harder to make and to break, and the matter should be taken up with all the vigor and persistence its importance demands. In bringing it to the center of attention, there is a vast difference between a conscientious determination to have and to hold health as a means for happy and useful living, and that morbid carefulness and fear of disease which sometimes becomes, perhaps unconsciously, a fashion or a fad. It was this abnormal emphasis which was recognized by a widowed mother on a farm near a small country town. "I am glad," said she, "that my two girls got started for college before they had been long

enough with the girls who stay at home to talk themselves into invalidism. Most of our girls finish high school and then do nothing more active than light housework, embroidery and crocheting. When they meet to sew, they talk over their 'feelings,' and most of them find some ailment to make themselves interesting."

Instigating the Purpose of Health. Under present conditions of sanitation, ventilation, and working hours, real health is impossible for many young women. Every friend of girls and women, no matter how humble and uninfluential she may seem, has her definite duty toward remedying these conditions. But the crying need for things that must be done toward altering the environment need not make us forget that such changes in the environment will only offer the opportunity for health; they will not secure health to the individual young woman. It is only her eternal vigilance in meeting the personal conditions of her own situation that can do that. A little woman, who had to reach up to place the coats and dresses over the shoulders of most of her customers, kept on year after year in work that seemed too hard for her to attempt. She kept a home together for her children by doing additional work evenings, and the walk to the store was her only chance for outdoor exercise.

"How do you do it?" asked an interested customer.

"I never miss a morning in breathing as deep as I can before my wide-open window, and going through my exercises" (describing some simple movements to counteract the muscular tension of her daily work). "There is too much depending on my keeping well for me to let myself forget."

But this woman not only knew the importance of keeping well, she knew how. One of the greatest services that can be rendered to many a young woman of ability is a friendly insistence on her taking adequate care of herself, for the sake of the present and the future. Sometimes it is sufficient to call attention to omissions and neglect, perhaps introducing the exhortation with a confession of personal experience of the results of such omissions. Sometimes a motherly or big-sisterly authority must be exercised, to see to it that eyes, ears, throat, teeth, or other needs have the attention of a specialist. Often there must be patient and persistent work done by some one, first to establish the motive for health, then to teach the elementary principles of bodily care, and finally to provide ways and means for that care.

Prevalent Ignorance of Health Principles. Teachers and club workers of experience will agree that the average older girl's ignorance of physiology and hygiene is almost incredible. But it is easily explainable. There is in many States, it is true, a legal requirement to teach physiology in certain of the grades, usually with special reference to the effect of alcohol and narcotics. But school boards have usually reduced the time available to the teacher to the legal minimum, and a textbook drill has seemed all that could be attempted. The writing of an elementary textbook in any science is a difficult art. Some of those in use are admirable, but some have been written by persons whose special interest was in the phase of temperance teaching, and others by those who were more familiar with medical colleges and hospitals than with the mental processes of children of the ages in the specified

grades. One teacher of biology was once required to give the legal "thirty lessons" in physiology to the seventh grade by taking each of five sections one day a week. There was no time for assigning the advance lesson other than by the formula, "Take the next five paragraphs." One of these paragraphs read approximately as follows: "The inside of the intestines is not smooth like the outside, but is lined with minute projections called *villi* (from the Latin *villus*, a tuft of hair). These reach into the digested food and let certain parts of it pass through their thin walls."

The teacher said, "Katie, describe the lining of the intestines."

Katie's association of ideas produced the terse reply: "The intestines are lined with sealskin!"

Club girls, questioned about their school study of physiology, have replied: "O, yes, that's where you see pictures of drunkards' stomachs." There are valuable facts in many of these textbooks, but the girls have not gotten them. This is one of the many problems the school has to solve. Trained and experienced teachers are working toward solutions of the teaching problems in nature study, personal and social hygiene, and the fundamental facts of biology, anatomy, and physiology that are needed by every child to understand the functions of life and sex. Their results will help the young woman who is now a little girl in the kindergarten or the grades, but many of these same teaching problems have now to be faced by the friend of the girl who "didn't elect it" in high school or college, or who went to work before she "got that far" in the grades.

Obstacles to Health Education: a. In Available Sources. One difficulty faced by the leader of young women is

the interminable number of technical words which drip naturally from the pen of the textbook writer. By the time "the interior, the exterior, and the bacteria" have been divided and defined, the average club girl is ready to retire with awe, and give up the attempt to understand how to run and oil her own bodily machine. Happily there are exceptions: magazine writers who can make a thrilling drama of bacteriological attacks and counter attacks, and the plots and counter plots of bacilli and blood corpuscles; lecturers who can make the chemistry of digestion as fascinating as a fairy tale; and in nearly every community genial family physicians who can inspire respect and esteem for cold baths and overshoes. There are also some admirable texts available on the subject of personal hygiene.¹

The chief problem is that of all teaching: to get the person to see the relation of the subject to her own life. It is the Sunday school teacher or club leader or college adviser who knows the young woman's need who must get her to see it as her need. Then the information can be gotten for her, or with her, in any way that insures its reliability. It is the friend's part to secure interest and receptivity; specialists will be glad to impart the knowledge. When a certain health club announced "Oral Hygiene" for its next lecture, a business girl said, indignantly, "Just as if I didn't know enough to brush my teeth!" and her teeth flashed white as she spoke. But a friend convinced her there must be "more to it" to require a whole evening, and she went. A young woman dentist told of the extent of preventive and corrective work with young children,

¹ See Bibliography, Numbers 98, 114, 115.

and this girl decided that she could afford to have her little niece spared the chagrin of an ill-shaped mouth. Then she thought, "If only the cure for pyorrhea had been known five years sooner, mother need not have lost her sound teeth." . . . "I'm going to ask the girl in our office who suffers so terribly with neuralgia and indigestion if she ever had that ulcerated tooth treated afterward."

b. In the Girl's Mental Attitude. Another difficulty is the uncertainty how any individual girl will regard a reference to her physiological processes.² Instinctive responses vary unaccountably. In his textbook in psychology James gives a naïve description of his astonishment in his own childhood at his experience of fainting at the sight of blood, although his conscious feeling was not disgust but curiosity. Associations of which even the girl herself may be unaware may have bound to some of her instinctive emotional reflexes a whole mass of otherwise indifferent stimuli. It is due to these conscious or unconscious associations that many girls show the same disgust responses to words describing the processes of circulation, digestion, or muscular activity as to the touch or sight or smell of blood or skeletons. A skillful teacher, in book or lecture, can succeed in focusing attention on the living process rather than on the dissected and separate factors, and ultimately the girl with the most undisciplined emotions can achieve a scientific attitude.

Akin to the instinctive or automatic refusal to contemplate physiological processes as such, is the consistent avoidance of topics that are intensely personal. Many a young woman truly feels that to speak of any-

² Compare Chapter XIII, p. 227.

thing which goes on within is an indelicate breach of reserve. Has she not been taught from her earliest infancy that mastication must be performed behind closed lips that it may not offend others? (This form of "modesty of habit" is probably more often found among older young women than among young girls.) But here, as in offering financial advice, or condolence, or in any other intimate affair, the acceptability of what is said depends very largely on who says it. Only those may speak without impertinence who speak with authority, who are sought as experts in religion or law or medicine, or those whose personal affection has given special privilege. The proved friend, who has won the girl's confidence, may approach her health problem without intrusiveness. The specialist who lectures at the club or university extension course may be asked the frankest questions as to the causes of observed conditions of pain or worry. However it is begun, one of the desirable results of health education is to help the girl to become less personal and individual in her attitude toward universal laws, and to take a social view of her individual bodily machinery.

The Problem of Incentive. Ignorant of the principles of health as many girls in college or factory or office may be, most of them know more than they practice. There must be an adequate motive to insure taking the needed exercise or spending the longer time over meals; there must be some one to provide the good cheer which banishes worry habits; and exercise must be the kind one can afford. The key to the situation is found almost invariably in one word: companionship—qualified, perhaps, by "the right kind of" companionship. "Everybody's lonesome," 'tis true, but while one wants

companions in misery, one never wants miserable companions; and there are so many valuable means to health that simply do not exist for one alone. Two business girls may chatter and laugh through a simple luncheon that will sustain them through a hard afternoon's work. The same food partaken in solitary and hurried silence would probably stay as a mere hindering lump, giving no strength; but fancy either of the girls laughing and chattering to herself! It takes a strong mind to impel to a daily walk alone, even after the walking habit is well established. If business is near enough, the need of economy may prompt the walk as a means of saving carfare; but if Dorothy or Charley suggests a five-mile tramp, it is taken with glee and with profit. One might be sufficiently afraid of drowning to take private swimming lessons before a trip to Europe, but it is both a greater incentive and a greater benefit to look forward to a frolic in the swimming pool one evening a week with friends.

Social Responsibility for Health. The close of high school brings to many a later adolescent the necessity of going away from all wonted conditions, to acquire skill, or to give it to the world in exchange for her means of existing. The country is too many nickels distant; the swimming pool is five or ten dollars a season; and dancing under right conditions is only for those who have homes, or wealth, and leisure. Worry and loneliness and the "unsatisfyingness of *not* exercising" the instincts that are ripest in her, rob the young woman of the very gifts the world demands of her. With lessened skill and weakened health there is soon another pale and uninteresting woman-machine, instead of the personality the world needs. As long

as tired girls find interest and companionship accessible and within their means only in the bad air and cramped seats of the "movie" or the unsafe dance hall, or in listless walking or the sense-fatiguing glitter of the streets, so long will the young woman's health and efficiency remain an unmet social responsibility, as well as an unperfected factor in society's progress.

Not only must the conditions for mental and physical health be adequately provided by the community; through individual friendship the individual girl must be helped to avail herself of them. It is pathetic to find how many young women suffer for special medical care because they feel it is a luxury which they may deny themselves for the sake of the comfort the money will buy for others. With misdirected heroism they suffer the sapping and undermining from needless pain, or by allowing curable disease to get a relentless grip, they jeopardize their future and that of their children to be. Many a care-burdened young woman cherishes gratitude toward some older friend whose tenderness toward physical need has searched out the anxiously hidden suffering and insisted on the duty of removing that handicap to efficiency.

Problems of Conservation of Energy. Quite at the opposite extreme is the girl of exuberant vitality who glories in her careless waste of energy. It is hard for her to believe that her physical and mental vigor is not an artesian well that can go on pouring itself out night and day, endlessly; that she is draining a cistern that is meant to last through life, and in a few years she will find it all but dry and have to wait for strength to trickle back again. It seems so silly to save one's strength like an old woman! The conviction

that this splendid health is a trust fund is all that can insure its conscientious investment and a judicious use of the interest. This girl needs to realize that she has a long time to live after she is twenty-five, or even thirty; and she has no right to spendthrift use of the health capital of the woman she is to be.

In the wise conservation of health, perhaps the worst offenders are the most conscientious and the most altruistic. Especially in the last years of adolescence, gripped by the life interests of maturity, comes the danger of a devotion to work which will shut out interests that are indirectly, but none the less fruitfully, contributory to the best work. In an occupation which of itself furnishes varied stimuli, it is difficult to see the need of any other. But it is eternally true that the more of health and spontaneity, of intelligent interest in many kinds of things, a woman has to offer, the more widely useful she can be. The young teacher or doctor or settlement worker or missionary sees so much of need, and so much that she can do, it seems selfish to refuse the extra hour that means only an hour less of sleep for herself. She is sure she will never miss it. An abnormal sense of duty oftentimes also prevents sufficient recreation. In her hours of clearest vision the young woman must gird on a protective armor of principle; and often she must have a relentless friend to see that she does not take it off when she needs it most. Sometimes exceptional cases do arise, when the value of life would be cheapened by observing its normal rules. Yet rules once broken are easier to break again, and make it easier to slip into the path that leads to ultimate inadequacy. It often helps to adjust relative values to ask, "Is this service of such

worth as to risk having to refuse ten such opportunities five years from now?"

SUMMARY

Our present civilization is increasing the length of adolescence. It postpones for many young women most of the maturing experiences—death of parents, marriage, motherhood, the pressure of ultimate responsibility—and it is these crucial experiences that end adolescence. When realized with adult rather than childish comprehension, there is in them a moral, mental, and physical strain which few girls under twenty-five can undergo without mortgaging their future endurance. The early maturity of the young girls who toil in hard places is often followed by early senility. Society must jealously guard the freedom of these years and furnish adequate opportunity for every young woman to achieve health, moral and physical stamina for the demands of the long years to come, adaptability, and practical surety of judgment and skill in the work which adult life is to follow. By the scope of these opportunities society determines whether future womanhood is to be a decline as from a climax, a mere dead level of repetitious existence, or a steady increase in fullness and depth of power.

Helpful Books for Further Reading. Bibliography, Numbers 6, 9, 10, 12, 25, 32, 69, 98, 109, 110, 111, 114, 115, 116, 119, 120, 123, 124, 126, 127, 129, 130.

CHAPTER XVII

THE PSYCHOLOGICAL FACTORS

ONE who works with young girls finds the most noticeable characteristics in their early teens to be those connected with their physical development; in the middle years the emotions hold the center of attention; but in later youth the keenest interest is in matters of thought and purpose. First the independent self is asserted, then its relations to life are felt—keenly but vaguely, in a blur of new experiences—and finally the self and its powers and responsibilities become the object of conscious and coherent thought.

Purposive Thinking Characteristic of Later Youth. As soon as the thinking process can be disengaged from the spinal tremor and the pulsating thrill, every vital experience must be subjected to “calm, critical, unemotional reason.” The relation of the individual to the past, present, and future; to other individuals and to society in general; the infinite and the finite, and the interrelations of the universe in general and everything in particular, are problems that press for solution.

Variations in experience and information, in temperament and intellectual power, make the range of these thought buildings vary infinitely. One girl’s horizon is bounded by ten hours’ repetition of a mechanical process, a squalid or discouraged home or a

hall bedroom, one or two girl companions, and the hope of an invitation to a five-cent show. She may act on a vague conclusion that "such as she" has nothing to expect but weariness, only to be made less difficult by not stirring up trouble by complaint; or she may have enough vigor of mind and body to resent the situation even to the point of espousing anarchy. Another girl, whose life has been crammed full of privileges, may accept them as the tribute due to her innate superiority; or she may consider them means to perfect the contribution which her talents may give to the world; or she may hold them as a gift to be shared with the less fortunate. But each is sure to weigh what explanations of life she hears, and to accept or reject them for herself. Underneath the almost infinite variety in visible results lies the probability that, however impulsive or intellectual or practical is the personality that has emerged from the years immediately preceding, every young woman is working out a plan and a purpose in her life. This purpose may result in the adoption of a "cause," in a sordid devotion to a narrow self-interest, in an unobtrusive devotion to ordinary duties, or in the formulation of a brilliant and original system of philosophy, but with what material and with what mind she has, the normal young woman will put her world into coherent shape.

Relation of Thinking to its Unconscious Factors. One of the psychological dangers of this period is an unconscious omission from its universal scheme of many factors. Because they are habitual and automatic they have dropped out of conscious attention. These factors may be emotions, ideas, or activities. The mind "set" which they so largely determine has great influence in

the plans and conclusions of conscious thinking.¹ There are some things that will always have a different value to the girl brought up in a tenement and to the one to whom beauty and refinement have always been a matter of course. Whether an ideal of "service" means "doing good to" some one who should thereupon show proper "gratitude," or whether it means cooperation with others who, while different, can enter into a give-and-take of mutual respect, depends on ideas absorbed so long ago their existence is forgotten.

Also difficult to disentangle from the complex "objective me" and to value in relation to the whole of things, are habits of activity. Many such habits have lately been receiving much attention from efficiency experts. It is possible for a man to "objectify" his muscular habits when it makes a difference in dollars per day how he holds his shovel. In close competition for speed, a telephone operator can pay attention to the extra inch of flourish with which she pulls her cords. Habits of dress and personal neatness, of manners and speech, of handling tools, can all become objects of purposeful attention when it is a matter of "holding a job" or "getting a raise"! Subtler even than all these are emotional habits due to unrecognized reflexes of sensation and reaction.

Unconscious Habits. It has already been noted that delicacy of discrimination in all the senses increases markedly in early adolescence. Although somewhat blurred by the avalanche of inner stimuli at the crisis following puberty, this delicacy increases to a maxi-

¹ These unconscious influences were long ago described most picturesquely by Francis Bacon in his "idols" of the "tribe," of the "market place," of the "cave," and of the "theater" (*Novum Organum*, bk. i, Aphorisms xxxix, etc. Referred to in almost any textbook of logic, and quoted at length in Hibben's *Logic, Inductive and Deductive*, pp. 364ff.).

mum in the years of late adolescence. Decline from this maximum is due to varying elements of exercise and neglect, of general vitality, and of overstrain of special sense-organs, but it rarely begins until well on into maturity. In general, it may be expected that during the years now under consideration a young woman has the most perfect sensitivity of all her sense-organs. This perfection of the visual sense is a long unsuspected cause of one habit of thought which has far-reaching consequences.

1. **Attention to Details.** It has long been a matter of common, unscientific observation that one characteristic of the average woman is observation of detail rather than of large generalities. She "cannot see the forest for the trees," or is "penny wise and pound foolish," or she remembers the rules and does not grasp the principles on which they depend. In the course of his fascinating experiments in the psychology of advertising, Dr. Strong came upon some facts which bear directly upon this feminine characteristic.² In testing the appeal of certain soap advertisements,³ the investigator noted that "women had more and greater dislikes than men, and were surer of them, but could not tell why." Further experiment to determine the reason for this fact pointed to the probability that incongruities in the elements of the illustrations caused the attitude of dislike, although they were not consciously recognized. When this incongruity was

² An Interesting Sex Difference, Dr. E. K. Strong, Jr., American Journal of Psychology.

³ A number of men and women were asked to arrange the advertisements in a certain number of piles in the order of their convincingness. Those which would influence one neither for or against purchase of the article were to form a "zero pile," and those which would influence the person concerned to refrain from buying that particular brand were to be placed in a "minus pile." The average man placed none below "zero," and the average woman placed thirteen of the fifty advertisements in the "minus pile."

pointed out it was accepted as the reason, but its recognition "neither added to nor detracted from their then present attitude of dislike."

Following the clue thus obtained, Dr. Strong proceeded to test the matter as follows: Twenty men and twenty women were each shown the same twenty-five advertisements from ordinary magazines, the experimenter laying them in front of the individual at the rate of one per second. Twenty-five more advertisements were given to each subject to examine as long as he or she cared to. After this each subject was given a collection of portions cut from advertisements and told to sort them into four piles according to their sense of certainty that they had seen them before.⁴ Of the pieces from the illustrations shown at the rate of one per second the men recognized with certainty 13.8 per cent, the women 20.8 per cent (or 51 per cent better than the men); of those examined at leisure the men recognized with the same degree of certainty 27.1 per cent and the women 41.3 per cent (or 58 per cent better than the men). It is, therefore, a true statement of sex difference to say that under the same conditions women see 50 per cent more details than men. As a control to this, experiments were conducted⁵ which showed that "Advertisements are no-

⁴ There were 291 of these pieces, 133 cut from the advertisements previously shown, and 158 new. The method was to sort these pieces into four piles, 100 per cent, or absolute certainty; 75 per cent, or strong certainty; 25 per cent, or thought not to have been seen before, and 0 per cent, which was absolute certainty that they had *not* been seen before. The mathematical process of computing the results is very intricate, but its accuracy makes the chances of the result being true for an unlimited number of men and women 993 to 7 for the first trial, and 998 to 2 for the second.

⁵ First, twenty other men and twenty other women were shown 25 advertisements, 1 per second, and after these 25 were mixed with 25 which they had not seen, the subjects sorted them as before. With these whole advertisements the men recognized 74.8 per cent., the women 74.3 per cent., that is, equally well. Next, 300 men and women were handed a copy of the same number of a current magazine by some one not connected with the experimenter, and asked to read a certain article. Each had the copy of the magazine for a week, and nothing was

ticed in daily life half as often, and half as well by women as by men. With the same opportunity, men and women recognize advertisements as a whole equally well." This is in interesting contrast with the fact just established that, on the other hand, "with the same opportunity women correctly identify 50 per cent more details than men."

These experiments were upon "average" men and women, selected at random. There is no record of their tastes and training, and, of course, it is impossible to say how much of this difference is innate and how much is due to training. But it is a real and significant difference between adult men and women of the present time. It is probably true that the average woman sees more details in any object presented to her than does the average man, and this is probably one reason for her frequent confusion in judgment. Main issues are clouded and confused by her involuntary photographing of details. But once knowing this fact, women can be trained to pick out the essentials and to attend to them and neglect non-essentials, while there is the advantage that any one of the involuntarily remembered details may be useful for reference.

2. Attention to Persons. Acting in conjunction with the tendency to notice details is another pretty well established sex-characteristic. The average woman instinctively notices and cares for persons rather than things. Suppose that a certain car in an automobile race were marked by an unusual placing of some of its

said about the advertisements. The experiment was completed with 80 of the men and 137 of the women, who were asked to sort similarly 77 full-page advertisements taken from the magazine in question. The result of this was that the men recognized 9.4 per cent. and the women 4.1 per cent. of the whole number; while of the 25 of these same advertisements occupying the best position, the men recognized 11.2 per cent. and the women 5. per cent.

parts, and its driver wore a peculiar garb. If any one hundred men and one hundred women in the grandstand were asked to mention what they noticed about that car that attracted their attention, more than fifty per cent of the men would speak of the peculiarity in the machine, and more than fifty per cent of the women would speak of the driver's garb. This means that for a majority of women their associations of ideas are largely bound up with memories of the way persons act and react in the situations present or suggested.

3. Association by Varied Imagery. The interest in persons and the consciousness of details is further modified by another factor, namely, the individual's mental imagery. This is of account in all mental and emotional processes of any age or sex, but the average person, unless he is a teacher or a psychologist, rarely stops to think of the machinery by which he remembers. When he is asked to report on the matter, however, he can usually tell with little difficulty whether the poem he learned in childhood still looks at him from the page of his Fourth Reader, or says itself in his own or the teacher's voice. He can say whether the word "dog," suddenly pronounced, brings up a mental "picture," more or less clear, or a sound-memory as of his own dog's bark of welcome. In fact, he may be ready to classify himself as belonging to a "visual type" or an "auditory type."

The eye and the ear are the channel of most of the definitely taught facts of school instruction, and so visual and auditory images have been most talked about in teaching theories, and are more apt to be reckoned with in analyzing one's own mental processes. But there are also "tactile," "motile," "olfactory,"

"gustatory," and "kinæsthetic" images.⁶ So little has been said of them in popular psychology that very few people are conscious of them. A college professor, an acute scientific observer in certain lines, was entirely unconscious of the existence of these types of imagery until made the subject of psychological experiment, although some of them proved in this case to be unusually vivid and pervasive. It has been a current idea that an individual's imagery was predominantly of one "type." The visualist was supposed not to have vivid sound images, and *vice versa*. Experiment, however, has shown conclusively that if a person has any one of these kinds of imagery in great intensity, the more, not less, vivid are the others apt to be. Some have weak images of every kind, even from childhood. "Abstract" images (like that of the word "dog," or just the "meaning" or "idea" of "dog") help one to think faster, and so images from sense associations tend in later life to drop out of use. Students, and those who deal with long trains of reasoning in science or philosophy or mechanics, are apt to use a sort of shorthand mental life which dispenses with images. But in those

⁶ One may find that he remembers, more vividly than either sight or sound, the feeling of the dog's rough tongue licking, or of the muzzle in his hand, or the woolly pressure against his knee. These are "tactile" images. The memories of the feeling of effort in shutting the gate to keep the dog from following, or of the little muscular creeps at the dog's caress are "kinæsthetic;" that is, images of sensations from one's own bodily reflexes. If the memory is of the way one's tongue and throat act to pronounce the word "dog," or the movement of the arm to pat its head, it is a "motile" image. Associated memories may bring the very smell of the pine woods through which the dog loved to hunt with you, or the taste of the venison you brought home together. These, of course, are "olfactory" and "gustatory" images, respectively. A little thought and "trying out" will show how closely motile imagery is related to making the motions in an incipient, shadowy sort of way, and thus to a kinæsthetic memory which is almost a reexperiencing of sensations which are a large part of emotion itself. Kinæsthetic and motor images are closely related, and more pervasive than we dream till we pay attention to them. Think of biting a lemon, and with the remembered taste will come a flow of saliva and puckering of the face. And if your auditory memory is good, recall the sound of a nail scratching on glass, and note the (kinæsthetic) memory images of "creepiness" in spine and skin, and "motile" images which become almost real movements to shut the ears or stop the tormentor.

who have sense-imagery at all, at this age it will be as keen as at any time in their lives.

Resulting Interpretations. Now, put all these facts together. Because of her keen sense-perceptions and her interest in persons, the young woman sees every little detail in facial and bodily expression of the people about her. Her memories and associations of ideas are still using the medium of unblunted imagery of all kinds. Those perceptions and associations which start trains of tactile, motile, and kinæsthetic imagery translate themselves into incipient movements and feelings. These follow the line of personal interest in further associations of ideas, and thus quickly start or re-enforce real emotions. By the self-centered girl the subtle shades of expression on the faces about her are likely to be interpreted as having relation to herself. She sees the perfectly unconscious frown caused by a tooth-ache or a corn, and wonders why the sufferer is displeased with her! She is what is called "sensitive," her "feelings are easily hurt," and she lives in emotional discomfort or torment.

Some women have developed an uncanny genius for reading these unconscious expressions and interpreting them through their own imagery into terms of emotional cause. Unfortunately, their associations go on to attribute motives for these emotions which might, alas! be probable in their own experience, but are quite foreign to the one observed. Thus their reports of these unconscious inventions become hurtful and malicious gossip. The near-sighted chairman asks if Mrs. A is in the room, and the pucker of her brows as she tries to see causes Mrs. B to say to her neighbor, "How she does allow herself to be annoyed by little delays!" The

chairman of the reception committee at a church function takes her chosen place at the foot of the receiving line. But the hours she has spent in hard work preparing refreshments and decorations have brought on severe suffering from an organic disease of whose existence only a few intimate friends are aware. She talks animatedly with each guest, but in a lull the pain lines form unknown to her. And Mrs. C thereupon remarks confidentially to several women, "Did you notice how angry she was that she was placed at the foot of the line instead of next to the minister and his wife?"

The healthy-minded girl, on the contrary, uses this power of translating other persons' motor expressions back into emotions paralleling their cause, to appreciate their feelings, not to wound them, nor to hurt her own. She calls upon a sick friend and while conversing on some topic remote from the sick room, quietly rearranges the pillows.

"That is so much better!" murmurs the grateful invalid. "How did you know?"

"You looked uncomfortable, and I knew this would feel better," is the girl's explanation of the unconscious working of her motile and tactile imagery. She sees the shade in the eyes of a friend after some too-blunt comment, and adds the equally frank appreciation that brings happiness again. It is recorded of a worker with girls and young women⁷ that the secret of her power was an unusual sensitivity to the attitude of others. In her girlhood this had been a source of pain, but she resolutely set about developing it into a means of understanding others.

While these mental characteristics, like all others,

⁷ Memorial to Alice Jackson, edited by Robert Speer.

vary in individuals, they are to be accepted on the whole as feminine traits, and trained out of self-love into that exquisite sensitiveness of compassion which we call sympathy.

Instinct and Emotion. While all the instincts have made their appearance in the preceding periods, these years see the waxing of some and the waning of others. The rate and force of these changes depend much on the stimulation afforded by the environment. Although economic, educational, and social differences may hasten or delay their appearance, normally the strongest instinctive interests of this period are race passion and personal ambition. With widening interests an increasing number of men and women, of a much wider range of age, are included among those for whom she has that complex but distinct affection called friendship. Friendship is a large factor in determining the lines of ambition, and becomes a dominating motive in life plans. Maternal affection consciously enters into her attitude toward individuals and toward choice of work. The mating instinct is now fully differentiated, and it is time for the girl to be in love, not alone with love, but with a worthy lover.

Emotion and Efficiency. Both love and ambition are sources of powerful emotion. But painstaking measurement of efficiency in activities varying from telegraphy and typewriting to writing poetry has shown that intense emotion of any kind is a hindrance to quantity and quality of performance. "Apart from the eager but quiet zest for the work itself and for success in it, all emotional excitement is distracting—not only violent love, grief, humiliation, and disgust, but also even moderate fear of onlookers, exultation

at success, and anger at competitors or at oneself, are to some extent waste of energy and preventives of improvement.”⁸ While it has been customary to think that “a violent feeling of hate, with idleness as its object, is supposed to make one form the habit of work, . . . the evidence seems to show . . . that we must distinguish the general set or attitude of a man . . . from the emotional excitement which often does but may not accompany the attitude. . . . The original correlations between the inner excitements of love, disgust, and the like, and the attitude of being satisfied and being annoyed may be altered so that either feature of the original behavior complex may exist without the other. A man may boil with rage at idleness while idly boiling with rage and being content to idly boil. A man may, *per contra*, be so annoyed by idleness as never to indulge in it and always try to cure it, without, in the traditional sense of the term, feeling rage or disgust or scorn or any other vehement inner passion.”⁹ . . . “Those who achieve most and advance most rapidly, whether in mathematics, science, music, painting, self-control, or devotion, are, on the average, characterized by less inner turbulence than those of low performance and slow progress. Moreover, the same individual becomes, on the average, less excited in his work, the better he learns to work. . . . Both satisfyingness in general and success in particular are exciting. But being stimulated by working well is theoretically and practically a very, very different fact from working well because of emotional stimulation.”¹⁰

⁸ Thorndike, Number 92, vol. ii, p. 226.

⁹ Ibid.

¹⁰ Ibid., pp. 227-229.

Indeed, in so emotional a process as falling in love, it has been the testimony of many a woman that the tension and turbulence of passion accompanied what proved to be unsatisfying and evanescent relations, while the real and permanent affection was pre-eminently characterized by the calm and peace of the emotional attitude.

Directing Emotional Power. The violence and absorbingness of emotions are dependent partly on temperament and partly on habit. When from any cause an emotion arises, its presence is a stimulus whose energy must be released either in more emotion till exhaustion occurs, or in some form of activity. Which it shall be is a matter of habit, and habit can be determined by conscious choice. So determined also is the habit of not waiting for emotional stimulus; "trampling under foot," as John Wesley words it in the Methodist Discipline, "that enthusiastic doctrine that we are not to do good unless our hearts are free to it." Emotions which cannot be so directed are to be inhibited. There are but two ways to inhibit an emotional response, and both are ways of altering the stimulus, directly or indirectly.

1. By Association of Ideas. In almost any situation which arouses an emotion it will be found by honest analysis that the "feeling" belongs to only part of the factors of the complex whole. Many a young business woman has looked forward to the unaccustomed housework of her approaching married life with but one apprehension—washing dishes. Very probably when she was a little girl she was left to do them all alone while the rest were in another room having a good time; and perhaps she was never taught how to

keep her dishwater clean and hot and soapy. And so the idea of "doing dishes" is accompanied by a blur of images of loneliness, tears, cold, greasy dishwater, and sticky kettles. If she realizes this, it is perfectly possible for her to dissociate the idea of "doing dishes" from all these unpleasant memories by paying attention to the cheer of her own kitchen, its conveniences for speed, and, above all, the pretty dishes which are her "very own," until she feels the same delight as in the happy hours of childhood after the tasks were done, and she could go to her dolls and her playhouse.

Unless the personality has been arrested in a low stage of development, the young woman seeks the approval of the world and of her friends and lover, not for the brilliancy or beauty or charm which depends on her bodily presence, but for the self which is expressed in work and measured by achievement. This, of course, presupposes that she has, on the one hand, a chance to do a real work and is not kept in the anomalous position of a mere ornament or parasite; and, on the other hand, that the work which occupies her is one which can be made an expression of her personality instead of identifying her with a machine which she tends. But in acquiring skill in any work, be it gardening or nursing, keeping house or teaching, no habit is more important than that of neglecting tendencies to be disturbed by annoyances, or comments, or by one's own failures. In work which demands skill in meeting people and tact in interesting "difficult" individuals (as, for example, in salesmanship) success depends upon an unruffled good humor which is spoiled as soon as personal emotion is allowed to enter. Here is where directing the attention is the only possible method. One can-

not often alter the "situation" by changing patients or customers or climate or children or superintendents; but one can alter the interest by studying the situation to see what changes it is capable of yielding to skillful handling; and one can alter the habitual associations of ideas. Does the saleswoman dread the advent of a certain customer? She may use her as "practice material" for the social diplomacy she will need in the home that is some day to be her own. Pollyanna and her "glad game" is an apt illustration of the possibilities of finding stimulating associations of ideas in "hopeless" situations.

There is another stimulus which might be classed as an emotion, which is a normal experience of youth. It is the diffuse and all-embracing joy in being alive which accompanies exercise of any normal function when the body is in perfect condition. Whether "The Queen is in the kitchen, eating bread and honey," or "The maid is in the garden, hanging up the clothes," if the kitchen is cool and sweet and the bread and honey fresh and delicious, if the garden is sunny and the breezes bring the scent of flowers, and the arms that hang up the white clothes are strong and young, there is a joy worth celebrating by Mother Goose or any of the more pretentious immortals. This general satisfyingness often "holds over" by the laws of association when other circumstances render the activity itself intrinsically less satisfying. Pleasure of this sort which has been especially acute in connection with some less usual activity may form an association which can be treasured for a lifetime. It is probable that many forms of amusement are to most middle-aged people symbols of past delight rather than the cause

of any actual pleasurable sensation in the present. This is a law which the educator can use to good advantage, by supplying pleasant associations for the less attractive social tasks. It makes a great difference in the worshipful attitude on Sunday whether the chapel has been cleaned by a poorly paid janitor, or by a "bee" of the young men's and young women's Sunday school classes.

2. By Actually Changing the Situation. These facts enter into the psychology of efficiency in two ways: Health and pleasurable companionship are elements of success in much necessary work that under dreary or hateful conditions would be only drudgery, poorly done at great cost of effort. With a clear knowledge of this fact, it may be possible to supply the requisites for happy efficiency. Or a task may be irksome only because bodily weakness makes any effort painful. Oftentimes there are two distinct sets of habitual responses from an individual to a given situation. Whether these responses are gayety, patience, or cheerful silence; or tears, temper, sarcasm, nagging, or a silence unbearably exasperating, often depends on one's physical fitness. A certain degree of fatigue or tension may "switch over" the response from one set of "paths" to the other. When once the danger point of fatigue is reached the undesirable responses may be entirely beyond the individual's control. In such a case discretion is the better part of valor, and one's moral responsibility is to learn the danger signals on the safe side of the line, and heed them every time. Self-control will be more certain of results if exercised in refusing to do the nerve-racking extra service, or in going to bed instead of to the concert, rather than in heroic

efforts to keep the voice steady and the words civil when the nerves are overtired.

When efficiency is lowered young women need to learn to analyze conditions and seek the remedy either in increased physical vigor, or in an actual change of the conditions under which the work is done. Perhaps more often than not the unfavorable conditions are due to the "persons who are the situation." If criticism, ill humor, or distaste for work or workers are in danger of becoming chronic or epidemic, the remedy is in initiating a new contagion. This change is to be effected by furnishing a stimulus which will change the response of the environing persons. Here too success is easier if the "bacillus" of good spirits has plenty of physical vitality.

SUMMARY

Later adolescence is thus seen to be characterized by not less of emotion but by more of intellectual control of emotions. There is an "original satisfyingness" in thinking out questions of personal and universal relations, and fitting all the knowledge acquired into a coherent whole. This whole usually includes a purpose for the individual life, and definite plans for carrying out that purpose. There are motor, emotional, and idea factors in each personality which have already become so habitual that they may fail to be recognized and receive their proper place in the conscious plans and purposes. Young women need especially to know the strength and weakness inherent in the feminine mental characteristics of visual sensitiveness to detail, imagery which tends to arouse and increase emotions,

and a tendency to interpret facts in terms of personal relation. It is on the recognition and shaping of these habit elements in accordance with the life purpose that much of success and efficiency depend. Such habit formation, although more difficult than in childhood, is still possible to an extent which will diminish in succeeding years, while difficulties due to already lessened plasticity of the brain stuff are largely balanced by the strength of the motives of ambition, friendship, and love.

Helpful Books for Further Reading. Bibliography, Numbers 10, 43, 44, 48, 52, 55, 57, 58, 76, 79, 94, 98, 134, 135, 143, 144.

CHAPTER XVIII

THE PERSONAL AND SOCIAL PROBLEMS OF PREPARATION FOR ADULT LIFE

IN early adolescence it was indispensable for the development of character that self should be consciously affirmed. In the crisis the issue was what ideal of character the self should choose. The business of this later organization period is a purposed plan, a "mission." Physical and mental growth have perfected the individual equipment and imparted a boundless store of energy. Experience has given a rich background of ideas and awakened the desire for more. The young woman is ready to cooperate in building her own character with an intelligence and purpose impossible heretofore.

The Problem of Placing the Life. That is the way the philosophical adult friend can look at it. The young woman, emerging from high school or college, making her *début* in society, or looking eagerly over her typewriter desk, her sales counter, or her power machine, answers the great pulsing life of the world with her own throbbing pulses. Its need and suffering and stupendous tasks call to her conscious power of love and pity, of sacrifice and hard work. She is no child with fragmentary knowledge and naïve hopes, no "mere young girl" with romantic dreams and ideals innocent of reality. She is a woman, ready to do her share, to give her fresh young strength, to live and suffer and enjoy, to "get into the game" and take first-

hand experience of the world of her hopes and desires. But she is a very young woman. Do not tell her so! Nothing is more irritating than advice except patronizing advice, and the very consciousness of youth and inexperience make the reiteration of it unbearable. Yet back of all the brave assurance that she can be and do and give what is of worth to the world is the wistful, tremulous need to know what the world most vitally needs, and what she can most perfectly do. So many things are still possible, but the necessity of choice is urgent.

Its Demand for Immediate Answer. When she was a child the girl looked forward to herself as a "milliner or a musicker," a sculptor, or a teacher, or the mother of ten children; perhaps all in the same day; perhaps one ideal persisted for a long time. But the fulfillment was an immeasurable distance away. With the entrance to her teens came the joyous realization that young-ladyhood was within a definite and comprehensible number of years, and for a time the plans for her personal activities in that limitless period bounded her thoughts. A few years of growth and study widened her ideals till their concrete boundaries dissolved in the vagueness of the abstract and universal. She was to be the super-woman, whose special talents in literature, art, and music should astonish and enrich the world, whose clear-sighted and efficient administrative ability should organize an admiring and loyal band of social workers to abolish poverty and misery, and who yet should make all these things mere adjuncts to a most perfect home with an adoring and distinguished husband and perfectly educated wonder-children. Just how and when this would come to pass was

not clear, but there was plenty of time.¹ Now each day brings a question that must be answered. Can she get a job of any kind? Will the world, not admire and applaud, but pay her ten dollars a week? When one third of the hands are to be laid off, will she have "made good" sufficiently to be kept on? Will she marry Jack—honest, freckled, good-humored, and hard-working, but not knowing a Beethoven sonata from a Burne-Jones etching? Will she accept the sacrifice of the family and go to college, or learn the trade in which she has shown promise and help carry the family burdens?

The disconcerting part of it all is that the choices are so few, and yet so complicated in their results—and that nothing will wait. She has a feeling of the same breathless anxiety with which she watched the two skipping ropes turned by two other little girls. If she made her first jump at exactly the right instant and calculated the time that they writhed above her head so that her feet rose as they fell, she got into the rhythm and felt the intoxication of success. A slip meant tangled feet and perhaps a fall, surely a jeer, and the loss of her "turn." But there was always a chance to try again, to practice until she was sure of success. It seems now as she watches the interlacing ropes of industrial and social life that it is the merest chance that she shall not "get in wrong"; and that so many are waiting their turn that one miss is irrevocable. Yet she knows that self-pity or despair will be as fatal now as was letting herself listen to her rival's paralyzing taunt of "You can't do it, you can't, you can't!" Again the grim "I'll show you!" nerves her

¹ Number 48 is a sympathetic sketch of this process.

to win. But will all the unselfish eagerness to serve be crushed out in winning a place from which to serve?

The Clue to the Answer. The relentless immediacy with which the world presents its choices for her answer extends to all the interests of her life. Her work, her pleasures, her friends, her duty, and that Future of possessions and fame and service and heart happiness which must be, and which yet is determined by the far-reaching choices of to-day, all press in an intolerable confusion; they form a maze to which she must find the clue. That clue is in some comprehensive life purpose. By it all things may be judged as to their utility, and rejected, or placed according to their relative worth. What is to determine the plan? What are its essential factors? Is there, after all, law and order which can organize the chaos of life into beauty, symmetry, and success? Where is she to go for the knowledge and help which she must find or fail? Much of the knowledge, it is true, must and can come only from experience; but much of it is more valuable in vicarious form, for personal experience would leave no life to use it. Here, then, is where the older man or woman—parent, friend, teacher, trade-master, special authority—has place as a helper. Not direction but cooperation is the method, not oracle but testimony.

1. Individual Aptitude. All who would help effectively must have a foundation conviction of the unique and permanent value of personality. Even in our mechanical age, when our school systems seek to standardize the knowledge and the skill of boys and girls by a uniform grading, and when the products of industry bear the immediate impress of machine regularity, it is still patent that there are round and square pegs

among the youthful workers, and round and square holes in the machinery. The new science of industrial efficiency is an attempt at a rudimentary sorting of at least the predominating angles and curves of worker and job. The religious educator believes that in a human world every human being has a possible place for perfect development which will contribute something needed for the perfect development of humanity, as a whole. But the fitting of the individual to that unique place comes not by a blind trust in Providence. Somebody has to know the various shaped places and assort the individual material. Educator, social worker, industrial leader—all must cooperate. But just now we have to consider the part in this fitting process which must be taken by the individual concerned.²

A great man said in the friendly intimacy of an alumni reunion that "Success is doing the thing you'd rather do than anything else in the world, and getting well paid for it." Personal inclination is not the only criterion of fitness, but it is an important factor. Whatever work any individual in the world can do must be done with materials and forces existent in the world. There are great divisions in the occupational field made by the "three kingdoms, animal, vegetable, and mineral." One may raise things that grow out of the earth—agriculture, horticulture, floriculture; or one may raise and train animals—dairying, bees, horses, dogs, poultry, pets; or one may manipulate the more permanent materials of the earth itself—in pottery, gold and silver and jewel craft, and wrought metals. Closely allied to this last comes another great

² See Bibliography, Number 126.

division, namely, manufacturing and handcrafts. This passes almost imperceptibly to the arts on the one hand, and to "trade and transportation" on the other. Both of these are intertwined with the great variety of work which has to do more with persons than with things, from "domestic and personal service" to the professions of nursing, healing, teaching, writing, governing, and home-making. By the time society has a right to ask the girl to choose the place for which she will fit herself she should have a wide enough acquaintance with these fundamental materials and processes to know at least the field of her natural preference. It is probable that no human being exists without a peculiar "leap of spirit" to some particular age or condition of persons, to some kind of materials, to some mental or manual process, and to being more or less in the presence of others while working. This complete "satisfyingness to the organism" may be found in the presence of little children or little chickens, the sick, the aged, or incorrigible small boys; or it may be produced by intricate machinery, fine needlework, chemicals, a microscope, a color box, hat trimmings, figures and sales; or by a well-ordered house, or while organizing one's classmates to clean the schoolyard or to out-"root" the neighboring school team. Wherever this sense of well-being and absorbing interest is felt there is a guidepost to success.

2. Knowledge of Possibilities. Why are so many women so manifestly in the wrong place? The girl who could make a score of homesick and dyspeptic boarders well-fed and happy exasperates the business man with her erratic spelling while she bruises her spirit pounding the typewriter keys. One whose fingers

are deft with needle and thread, and who has the instinct for color and line which could transform the dowdy genius into the smartly dressed and successful looking woman, paints wooden portraits and nightmare landscapes. The girl who fills the windows of even an apartment bedroom with blooming plants wearily imparts arithmetic to small boys whose only appreciation of her efforts is to call her the "cross teacher." The fault may be that of society, in having pushed her into the wrong niche. One of the tragedies of too early entrance upon gainful occupation is that the young girl has no chance to know what she can do best, for she does not know of the existence of many possible kinds of work. Even the girl who has been able to postpone her choice of work until her later teens may repeat the tragedy. In the long corridor of opportunities, when she enters one door the others close—often with spring locks. It behooves her to consider before she enters the first one that opens. But it certainly seems axiomatic to say that the first essential in placing a life effectively is to know what there is to do, as well as what it can do. It is sadly certain that the factory wheels have ground the poetry from the heart of more than one "mute, inglorious Milton" or Elizabeth Barrett, and that many Mary Antins have lacked the worshiping family to give them the one chance.³

3. Conviction and Persistence. Almost as frequently, however, the misfits are caused by inertia. The great

³ Such stories as those of James Oppenheim and Myra Kelley have made these wastes of precious soul-stuff real to us. Perhaps no one has pleaded the cause of universal opportunity more eloquently than the philosopher and sociologist, Lester F. Ward. One seems always to hear underneath his scientific arguments the passionate consciousness that to himself came close the peril of hiding one of the greatest thinkers of the world in silence on a prairie farm.

stimulus to perseverance in preparation for a true lifework is the girl's own conviction that God made her for something, and that it is her duty to find and do that and nothing else. The only known means of finding anything is looking for it. Finding one's vocation is no exception. Far too many women are in the places they now fill because they have rolled down the path of least resistance. Women of initiative, of genius, have broken paths into occupations, have hewed out the tools, and learned how to use them. After that an ordinary woman could follow, with increasing ease as the paths became thoroughfares, and as the "tools" were made in quantity. A profession has been chosen because it was the spectacular way to prove the possession of brains, or because it was highly respectable, and in it one need not lose social position. Or a circular given to the girls in the eighth grade has "guaranteed" a salary of fifteen dollars a week after six months in the advertised business college, and her parents have felt it a much more "genteel" occupation than factory or housework. There has been no real search for the work that most needs doing, no honest recognition of the inner impulse, no trial efforts by which the judgment of others could be gotten on the product of the efforts. One who takes her life as an immortal thing should feel the duty and exercise the privilege of applying at least these three elementary criteria before "settling down" into the daily occupation of that life.

The Problem of Permanent Satisfyingness. The imperative need of vision is no less in the other vital functions of life—duty, friendship, recreation, service; or, to borrow the caption of that stimulating book, "Work,

play, love, and worship." The immediacy of the different claims is real, but it must not obscure the fact that life does not stop at thirty, or even at forty! Besides the tragedy of planning a life without considering enough possibilities, is the tragedy of choosing an ideal that will be finished too soon. Especially with women is this failure pitifully frequent. The woman who chooses the home as her lifework, often at fifty faces the world a widow, her children married and sufficient unto themselves, with money enough to live comfortably, perhaps, but with a social position that would make daily labor require more heroism than she possesses, and no interest big enough or skill sufficient to keep her from the consciousness of her uselessness. It was a woman who had climbed the rugged path to fame who bemoaned the emptiness of it all.

"Isn't your work famous, and aren't you well paid?" asked a friend.

Dyspepsia and innate humor produced the whimsical pessimism of the rejoinder: "Yes, but all I really get out of it is my board and clothes—and my food doesn't agree with me and my clothes don't fit!"

Another, whose modest success had been won in the struggle to earn comforts for a crippled mother, after the mother's death said: "I'm not morbid nor pessimistic, and I intend to do everything I see to do, and to have real cheer about it; but nothing would make me happier than to die. There is no one who needs me, and *I need to be needed.*"

Answered by Meeting Permanent Needs. Here is the clue the girl is seeking. She must so plan her life that it will always bring her in contact with work and with people which have real need of her. She has no power

of seeing future events, but there are great elemental principles by which she may mold her life to meet the unpredictable details with poise and sufficiency. The world will always have to have shelter, food, clothing, and healing, to meet the physical needs of the living generation. Real skill in meeting any part of these fundamental physical demands—not some ephemeral or luxurious form of them—need never go without employment and remuneration. Also, there will always be men, women, little children, and growing youth, with spiritual needs to be understood, and with love and gratitude to return for their satisfaction. Every normal human being has the power of muscle and brain to acquire ability in meeting at least one material need, and the sense and sympathy to understand and help at least some one age and condition in its immaterial desires.

That every human being is unique does not mean that there will not be need for a great many of them to be doing the same kind of things for a large part of their time. In the high freedom of soul to serve, the commonest task may be accepted, because the fact that it meets one of the most universal needs is what makes it common. That which delivers it from drudgery is creative imagination which can see its spiritual setting. It is much easier for the wife or daughter at home to plan three meals a day if she remembers that to the end of time human beings must get their energy from food, and directly or indirectly, providing that food is a universal task, shared with God himself. "Give us this day our daily bread" involves cooperation with Him of whom Jesus said: "My Father worketh hitherto, and I work." The higher human needs, too, are

fundamentally few. Justice, liberty, knowledge, truth, sympathetic understanding, wisdom, goodness, beauty, and affection—with these the differing externals of time and place have made no difference. Individuals can never achieve them alone, and those who can help others in the common struggle will never find themselves “not needed.”

The Problem of Immediate Necessity. To many a girl the problem of these years is complicated in still more difficult fashion. She may know what she longs to do, and what others have testified that she gives great promise of doing, but the path to it may seem absolutely walled. There is just so much (or little) money that the family can spare from necessities; there are one, two, a half dozen other children, each with talents that will cost much to perfect. Shall hers or theirs go undeveloped? Or she may be the only one who can earn the actual necessities of life, and there is no time to wait for the larger service she might have given if things had been different. Things are not different, and she must meet her life as it is, not as it so easily might otherwise have been. Unable to do the thing she could in time do supremely well, what shall she do now? Help to clear thinking is never more needed or more welcome than in such problems.

Hope Deferred, Not Thwarted. Two principles must not be blurred. The real value is the quality of the life, not the means by which it is developed. And more can be accomplished after maturity has begun than adolescence is wont to imagine. A graduate student in a great university, who had wide acquaintance with the students in various professional schools, said that many of the men he knew had changed their

entire plan of life after reaching twenty-five. Some who had become successful business men by the errand-boy path, had after that age taken preparatory and college training and were now nearly ready for medicine or teaching or law or engineering or ministry. A young woman who went into an office after leaving high school stayed till her brothers and sisters went through high school and secured good positions or married. Then she quietly borrowed the money, went to college, graduated, and became a highly successful worker in her profession. Another who had majored in mathematics, and perhaps through emulation, or pride in her unusual facility, found a university position where she did the abstruse calculations for the observatory, years later took up home economics and became the head of a department which brought her "in touch with living girls and future homes."

Delays are to be avoided if possible, but they are not irremediable, and in the course of the delay material for future use may be accumulated. If the pattern of the life is determined, almost any material may be used to fashion it. A very small girl preferred making hats for her doll to any other occupation. After a Christmas dinner away from home she was quiet for a long time. Finally she appeared triumphantly exhibiting a turban made of the turned-up half of an orange peel, with the other half cut into ribbon and looped in place with a polished slender splint bone from the leg of the turkey. The materials were unusual, but the style was undeniable. It is part of the zest of life to see possibilities in unlikely or forbidding situations, and such vision can be made a habit.

The Problem of Duty. In these years the responsi-

bility of growing up is almost oppressive. Every decision the young woman has to make is seen to affect those she loves as well as herself. Her relation to her family is becoming more and more that of an equal, and it is gratifying but at the same time a little bit disconcerting to realize that she must make final decisions for herself. Her obligations to herself, her family, and the world at large, to the present and the future, are factors that enter into every successive problem of duty. Right resolution depends on general principles which are matters of information. The responsibility for her having that information and being accustomed to formulate for herself the principles is one which belongs to society in general and educators in particular. She should know that it is perfectly possible for her to gain the whole world and lose her own soul; but she should also know that it is perfectly possible to be "unselfish" in a way which will help lose some other person's soul and not develop her own. Her very eagerness to be "doing the real work of the world" may shorten the preparation necessary to do *her* real work in the world. All that can be done to help is to be sure that she has all the facts, and does not decide until the evidence is all in; and that when the evidence is in, she decides and acts. In the nice decision as to which principle applies in a particular situation, the responsibility, like the problem, must ultimately be her own.

Problems of Leadership: 1. Friendship. Another accompaniment of growing up is an embarrassingly increased sphere of influence. Friendships of the earlier years undergo much sorting and sifting under the pressure of days full of work, or the strain of absence and

differing interests. New associates in work or college or travel make increasing demands of acquaintance-ship, and from them come some of the friends who last through life. Old and new, these friends form a kind of bank account of the wealth of life, yielding large dividends of happiness, but also demanding securities. There are men and women, or youths and maidens of her own age, with whom she notes with secret delight and perhaps dismay that she is a leader, or that her judgment is given weight, or her favor sought. She is beginning to feel the lighter edge of the burden and the joy of being one of "the present generation." The ardor and idealism of her earlier adoring hero worship was not so satisfying as the comradeship of these deeper, more equal friendships. Much of her permanent happiness will depend on learning what is essential in the give-and-take, the sincerity and faith of friendship in its most satisfying forms; on her learning what not to exact from her friends; and on her readiness to pay, in time and care, for the preservation of a thing so precious.

2. The Younger Set. But besides those abreast of her or in advance of her, she may suddenly realize that there are younger followers. It may or may not be a welcome discovery; it may be taken seriously or as an amusing trifle; but the young woman is now old enough to be herself an adorée! Some quiet mouse or harum-scarum tomboy is copying in all faithfulness her dress, her slang, or her extravagance, her personal habits, and her ambitions and ideals. Not every young woman has this problem. Many who are earnest and good bemoan their lack of influence with the younger set. Many to whom its responsibility is an

annoyance are followed by a motley throng of adorers. What makes the difference? One who would be a leader must do something that girls can do. At the age when there must be "something doing" there must be somebody doing things, and that somebody is bound to be the center. There is no work of the educator which bears fruit so many fold as helping the "born leader" to develop her younger followers, or stimulating a passive, indifferent girl into capable leadership.

This question of leadership or popularity is not merely one of personal gratification. It is also a test of efficiency in personal relations. The ordinary girl's popularity is permanent only when built on kindness, justice, and integrity; and it may be taken as a measure of her success in thinking of others and making them happy. She must have a certain degree of success in this if she is to succeed in anything which involves working with people. There is an occasional girl with gifts of beauty, wit, and charm, who may use them selfishly and meanly, and still, through the fascination of her immediate presence, be forgiven much. Such a girl must be helped or compelled to see that this power over others is a gift whose selfish use works harm to others and also to herself, while all the pleasure the gift can yield belongs to the world which makes its development possible.

Problems of Love. All the problems of work and friendship and leadership, of duty and efficiency, are given their significance by the real business of the race with the young woman at this age—her marriage. To this conviction all the novelists and poets, all the philosophers and sociologists testify.

1. **Its Place in the Life Plan.** Race passion and indi-

vidual ambition are both at the height of their power. Unless the young woman's goal of life is high enough to demand them both, she is apt to be torn between them as between wild horses. Shall she follow the career opened by her unusual talent, or shall she "sacrifice" it to the man she loves and the children to whom she may bequeath it? Shall she forego the home of her own to stay with the parents who are lonely, or to supplement the inadequate homelife of the poor and ignorant, in "social work"? Her character as a woman depends on her "consecration of the affections," and this is a matter of religious and moral principle. Only religion and moral principle can steady her life when by circumstances which come to many a woman the object of either the race passion or the personal ambition is torn out of it. The torrents of seemingly futile emotion must be stemmed, and used as motor power for service. The plan of life must be great enough to make more than one form of its expression possible, and thus save her from the hypochondria, apathy, fads, or empty dreariness which are the only other possible forms of existence.

2. Social Responsibility. For efficiency in marriage and motherhood certain knowledge is needed.⁴ Those who are best able to help a young woman are men and women with the wisdom of experience, and the rare ability to refrain from making her judgments for her. Here there is no help like a wise mother's. The girl who has not a wise mother should have access to the heart of some other wise and unselfish married woman. For the sake of her entire future and that of the children she will teach or rear, every girl should have

⁴ See Bibliography, Numbers 96, 97, 102, 108, 109, 110, 111, 116.

adequate knowledge of the essential facts of heredity and of social pathology. If she knows, in the impersonal, universal way that one learns scientific facts, the laws governing the transmission of insanity and feeble-mindedness, and the fiendish blasting of unborn lives entailed by every "sowing of wild oats," her acquaintances and intimacies will be guided without the willful prejudice of any "*argumentum ad hominem*." And heartaches will be saved if knowledge comes before affections are given.

There are those whose unwelcomed or unconsidered lives are the product of forces which must not be allowed to handicap future generations. If the girl has the burden of a heredity tainted with transmissible mental or physical disease, or loves a man who has such a burden, she must be helped to see that these forces may be made to work out a gift to the world in her own life. It is such strong souls that make of themselves "eunuchs for the kingdom of heaven's sake"⁵ who prove, in the advancement of the whole world's standard of righteous living, the ancient "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off."⁶

3. The Will to Efficiency. In marriage as well as in its renunciation, will is needed as well as knowledge. The instincts of wifely affection and comradeship, of motherhood, and of domesticity are quite distinct, both in the form of their responses, and in the situations

⁵ Matt. 19. 12.

⁶ Isa. 56. 4, 5.

which call them forth. Often, perhaps usually, they are closely correlated. Perhaps oftener than custom has allowed for, a high degree of one exists with a much lower degree or entire absence of the others. A young woman should know where she is weakest in this trinity on which the successful home depends, and supplement instinct by training. Even the strongest maternal instinct will not know without instruction what to do for a sick baby; affection without intelligence may kill it. Unless the fundamentals of child training are intelligently acquired, the character of the loved but "spoiled" child may have almost ineradicable handicaps of habit before school brings to him the help of a trained teacher. The most tender affection and spiritual understanding between husband and wife will not entirely atone for dirt and untidiness in the housekeeping, or for ill-cooked and unpunctual meals. If the wife's affection is real, she will master the science of home making, whether or not she can hire its tasks performed by others.

4. The Unshakable Foundations. The business of serious courtship, accordingly, must be the finding out in each other of the things that shall hold two young people together for life. Have they interests enough in common to hold over after the waning of the stimuli and responses which arise only at the mating period? Interests are always founded on instincts, and the underlying instinct which founds marriage is that of parenthood. The display and answering emotion of a passionate kind will suddenly or gradually cease as the business of maintaining work and home presses hard. But if the home is founded as a unit of society, to contribute well-trained children to the community,

the birth and growth of those children will furnish continuous stimulus to mutual interests. Founding a home on such a common interest presupposes a free and reverent discussion of it. Can there be real unity in carrying out their common interest? Then there must be a common standard of ethics, ability to see beauty in the same things—(at least after it is pointed out)—and an unselfish good will. Not to be compared to artificial love-making is the determination to make each other have a good time, and to trust and be trustworthy to the uttermost. The deeper and higher the interests in which there is unity of understanding and ideal, the more safely may happiness be risked when the range of lesser interests does not entirely coincide. If both put love to God and service to man in the center of their attention and effort, one may bear with the other's lack of humor, and the other reciprocate by going uncomplainingly to a symphony concert or serving sauerkraut, as the case may be. Selfishness is the only invincible foe to happiness.

SUMMARY

This period is crowded, potent, dynamic. In it decisions must be made which affect the whole life of the woman, and her whole contribution to society. The best of knowledge and the fruit of ripest experience should be available to her as she chooses her friends, her work, and her lover, and home. For success in personal happiness and in unselfish service, all her decisions must be made in relation to a plan large enough to cover her whole life, both in its undeveloped possibilities and in extent of time, and in accordance with eternal principles of duty and efficiency.

CHAPTER XIX

SOCIAL AND EDUCATIONAL PROBLEMS AND METHODS

THE girl's problems in her years of maturing are those of duty and efficiency. Her solution of them will be satisfactory as she succeeds in meeting, according to various accepted tests, the standards which herself and society have set for her. The educator's problems are those involved in seeing that she is acquainted with the highest standards, and that she has the knowledge of herself and of conditions which will make it possible for her to meet the tests. The educator's part is that of supplying information and sympathetic understanding. In the relations between girl and educator friendship is the motive and cooperation the method which alone are effective.

Social Factors Which Make the Present Educational Problem Unique. While the instinctive development in the last years of adolescence is fundamentally the same in all times and all nations, the stimuli which act upon these instincts vary from generation to generation. The difference is in the sum total of the previous experience and training of the individual, and in the demands and ideals of the society by which she is surrounded. In these ways young womanhood in every quarter of the globe is different in this decade from young womanhood at any other time in history. It is characteristic of this stage of mental development to think, to theorize and philosophize, and to seek for unity between thought and action. There have been

times when all thinking was a forbidden delight, and there have been times when thinking was fully occupied in mastering the intricate mazes of accepted philosophy or theology; but there never has been a time when the average, the commonplace young girl was so free to think, and when there were so many accessible "facts to think with." The ordinary girl may have been as free from conventional limitations in the subjects of her speech in Shakespeare's England; the privileged young woman of the French salons during the Enlightenment may have been more ostentatiously destructive in the form of her theories; but the girl of to-day thinks and questions over a wider range, and will accept, as past peradventure, less from the thought of others. She is thus in danger of superficiality or cynicism. Her accepted standards are changed by her removal to another locality, or her promotion to another social or economic status. She is apt to see only externals.

While few young women have any idea of the significance of the term "pragmatism"—and the professed leaders of that philosophical movement do not produce the impression of an intelligible agreement among themselves—this generation has absorbed at every pore the conviction that everything is to be tested by its results. Because many of the things she has been taught, in her experience and observation *do not work*, she brands them all as untrue. Many a girl, who is in the mind of her elders still a romantic and dreamy idealist, has already, with regret or contempt as the case may be, but quite calmly and thoroughly, thrown away the convictions and ideals which lie at the base of the principles by which those elders are exhorting her to order her life. Among the fundamentals whose

worth the thinking young woman of to-day questions articulately, and the vast army of average young women question practically if mutely, are those of the monogamic family; of home as the basis of ideal living; of all previous conceptions of womanliness; of the practicality and even the desirability of human brotherhood; of the permanence of human personality, and the existence of divine personality.

Unchanging Elements for Developing Standards. But the psychological make-up of the girl has not radically changed. She is still an idealist, passionately so; and she is still a hero-worshiper and an altruist. Her iconoclasm is not caused by the pleasure of seeing the idols smash, but by her conviction that it is part of efficiency to discard and sweep upon the scrapheap everything that is not directly usable. If she can be given proof that the principles and convictions slowly won through the centuries are useful, indispensable, as a basis for further progress, no one will be more sturdily conservative than she. She can be made to see that it is as wasteful for her to attempt to work out her life-problems without reference to what has already been done by the great "masters in the kingdom of life" as for an astronomer or a civil engineer to insist on making his own tables of logarithms, or for the cashier to count up on her fingers instead of using the multiplication table.

And there is always the appeal to youth of a mighty faith. Unassailable facts are but one contribution we may make to the needs of our younger friends. Often their greatest need is for the fact of our own faith; the conviction that some things that are not, yet, are to us of such supreme worth that our lives are going into

making them come true. There are great truths which it takes centuries to prove. Some of these we are in process of proving, but may not live to see established beyond cavil. It is peculiarly the inspiration of this generation that we can make as well as discover truth. If its will is directed to love instead of toward selfish power, love will be the larger truth.

Inadequacy of Standards Founded on Individual Experience. The one who has the responsibility or the opportunity of meeting the situation must realize, first of all, that the cause for the girl's attitude lies in conditions in her past or present life. These must first be known and understood. The teacher or club leader who is aghast at the cynicism or "low ideals" which intimacy with groups of young women from certain sections of our cities may reveal, will understand much if she knows their daily environment. One tends always to believe that which fits one's own knowledge and experience. A girl with the economic background of extreme riches or extreme poverty, or of any other condition which has disintegrated family life, may honestly believe that there is no such thing as affection and community of interest in the group composed of parents and children; that all men are lustful at heart; that the supreme motive of all work is money-getting; that the only way for women to achieve anything is through acrid sex-antagonism; that human life is the product solely of blind forces and that it cannot continue after it has ceased to respond to the stimuli of food and sensation.

Supplementing Experience. The facts on which a girl has built these generalizations are not to be gainsaid. But they may be offset by other facts. The most

effective service that can be performed is to give the girl an intimate acquaintance with a genuine home; with an employer who is "white" by every test, with men and women whose life so transcends all physical limitations that the idea of its extinction is absurd, and with those whose work has made them so well acquainted with God that conviction radiates without verbal argument. When a young woman realizes that these ideals have been made actualities, and feels that they are supremely worth being universal, she is ready for the "faith" that the "practical" mind can accept from idealism: the acceptance of an hypothesis that one is convinced is worth putting to the test of deeds, and an enthusiasm that will make it "work" and therefore prove its truth.

The converse of this process is also necessary. If, for the sake of duty and efficiency, a young woman must have a representative knowledge of all the facts and conditions of life, then when her life has been a happy and sheltered one, she must know that this condition is not universal. If unselfish love has been her enveloping atmosphere, mutual interests have made the family life the most delightful conceivable, and goodness and integrity are her family heritage, she must have an adequate realization of the extent to which wickedness and unhappiness prevail. If such a girl approaches her twenties without feeling that her immediate concern includes the conditions of her community, in labor, health, sanitation, and education, some one has failed in her education. Those who have accumulated interests and habits of service through the wise education of the preceding years will be apt to go on through the momentum thus acquired. If a recoil comes, it

will be through an experience of being balked by the sin which is at the root of the misery of the world, and an ensuing sense of the hopelessness of endeavor. This recoil must not be permitted to become permanent. Persistence will produce experience of happier outcome. Those whose education and environment have made their outlook narrow and their interests self-centered till now, can be led into wider fields. The childlike fascination of the novel and the curious is still available, and one is never more responsive than now to the stimulus of contagious enthusiasm and the spur of concrete personal responsibility.

Relating Individual Standards to Social Needs. Personal problems cannot be adequately solved till it is realized that the individual and the local community are bound up with conditions throughout the world. The solution must include taking one's full share of responsibility in the home, in neighborhood and civic organizations, in the church and its wider plans for the kingdom of God. Only a small fraction of our present generation of adult women have achieved this realization. In consequence, a vast amount of effort is as futile as that expended by a squirrel in its revolving wheel. There is a great ideal of motion, but at the end everything is just where it started. A recent article⁵ on the activities of church women in a typical suburban community, wittily traces the individualism and futility of the generations of "Ladies' Aid Societies" to the wrong start in the cabin of the Mayflower! While the men were making a constitution binding them all to community action, the women were patching garments and using the scraps for a

⁵ Charities and Suburbs, Emily S. Johnson, *The Survey*, September 4, 1915.

patchwork quilt, garments and quilt each belonging to the individual worker. This eternal patching of things outworn, and small thrift of saving little pieces, seem typical of women's customary part in meeting community needs. Wise use of outgrown but good material, and of the scraps and by-products, is indeed a part of efficiency; but a really efficient person is primarily making something rather than always making over. The latent power of working together to secure rights for themselves or for others who are wronged and helpless is shown daily by the achievements of girls, both with and without the advantages of education and wealth.

At this period the most intelligent and creative altruism is possible. The young woman has a background of experience, a quickness of judgment, a readiness of reasoning power, a creative imagination, and an executive ability of adapting means to end which can readily be turned to fruitful use. If she has been wisely guided in the preceding stages, she has also a flaming zeal to put into execution the accumulated emotional energy of her girlhood acquaintance with the wrongs of the world. If her past has left her indifferent, there is no time when wisely guided experience can so quickly arouse her from that indifference. The permanence and worth of her future social work will depend upon her achieving at this time an emotional poise such that sentimentality never fogs common sense, and a clear consciousness of social solidarity. Much good will is nullified in its effect because of a class consciousness. The girl with lavish privileges sometimes vitiates her work by doing it "for" the "poor and needy," instead of "with other folks." Per-

haps quite as often the girl who is struggling upward surrounds herself by an artificial barrier of ice or acid against the honest friendliness of those whose different station is surely not their fault. But the girl embittered by privation must be prevailed upon to be fair, and the unselfish sympathies of other girls enlisted to the end that the riches accumulated by others shall not deprive them of the reality of living.

Standards of Honor. It is a rather interesting question as to the place in developing the larger solidarity that is occupied by the "class conscious" phase. In an illuminating discussion of "honor among women"⁶ a clever writer defines honor as "a man's sense of obligation with regard to those rules of social conduct which are not outwardly or legally binding, but whose infringement will, in the opinion of his equals and therefore in his own opinion, tend to declass him." (Or, put psychologically, it is the intense satisfyingness of approval from those persons from whom it is instinctive to desire it, and the intense discomfort of disapproval from those persons.) This author thinks that honor is among women a latent quality because "women have never in the past had a class sense. Servants and college girls and business women have developed it because they have a class feeling and a degree of personal independence." Most women, however, have adopted the consciousness toward themselves of the men to whom they belong, and "virtue," in the sense of inviolability of possession, has become the feminine trait corresponding to masculine "honor." It is for the leaders of to-day's young women to help

⁶ Honor Among Women, Elisabeth Woodbridge, Atlantic Monthly, November, 1912.

them formulate a standard of honor that can be accepted as binding by all women, of whatever outward differences in station; one by which all personal pettiness and "cattiness," all insincerity and meanness of motive, "will, in the opinion of her equals and therefore in her own opinion, tend to declass her."

This standard must obviously be a general, a human standard, rather than a class or a sex standard. The greatest obstacle to honor in women is a faulty education which has permitted them to judge matters by personal preference instead of by principles of justice. An illustration may show how far-reaching are the moral results of this faulty standard. An attractive and petted young woman married a skillful young mechanic. Her childhood habit had been to coax prettily for what she wanted, and if the better judgment of older persons still refused, to cry for it till she got it. The young man was efficient and trustworthy, and during some labor troubles was delegated to do guard duty at night over some important machinery. This made it lonesome for the wife, and the husband suggested that she go with him, as he was relieved at midnight; so all went well. A little later he was again called to go back to the factory at night, this time to meet an important committee of the labor union in secret conclave. He explained regretfully that he must go, and that he must go alone. Then, quite oblivious of the embarrassed roomer who could not escape, "wee wifey" began a trying scene of tears and accusations. He could not love her, or he would do as she wished. Patiently and tenderly, over and over again, the claims of duty and honor were explained. Finally he had to leave her, stormily sobbing,

to go to his duty. After he left she spent the evening cheerfully enough; and later, through the thin partition, could be heard evidence that she slept steadily till awakened by his latch key. Then began low, slow sobs, implying that she had wept ever since he left her. It was a crude, crass use of one of the most elemental means of producing discomfort, employed for the selfish purpose of wearing out his resistance. That it was a moral issue never troubled her. Only a real standard of honor, made general in all schoolrooms and among all groupings of girls, will reach effectually the girl who has neither personal stamina nor good breeding at home.

It is a very small proportion of later adolescents who go to college, but they have formed a fine laboratory for experiments in group efficiency whose results are being carried out in wider fields of social and industrial organization. Student self-government is long past the experimental stage. Those who in their student days tried out the principles of cooperative and democratic self-help in achieving collective aims, in dormitory or athletic grounds, have often become effective leaders in applying the same principles to girls in clubs and Young Women's Christian Associations. In the matter of the sense of honor which Miss Woodbridge attributes to college women, in the article just quoted, some of the conclusions from Miss Tanner's delightful study⁷ are worth comparing.

She finds that sixty-five per cent would tell "white lies" to add to another's happiness, fifty per cent would exaggerate to make conversation interesting, and

⁷ The College Woman's Code of Honor, Amy E. Tanner, *Psychological Review* (1905).

thirty-seven per cent would "jolly" the credulous (half of these with the express intention of helping the credulous girl). By an overwhelming majority they would not use another's plot in writing a story, but twenty-one per cent would use a "pony," and twenty-five per cent would use accidental help in an examination. Of the forty-eight per cent who would not use a "pony," only one fourth gave as the reason the weakening effect on the girl herself. Sixty-seven per cent felt that open cheating was less dishonorable than secret, and an equal number would risk "bluffing" an instructor on unprepared recitations. Miss Tanner concludes that "the college girl appears to be a person with a thoroughgoing contempt for sneaking and out-and-out lying, but with sufficient intelligence and sense of humor in most cases to enjoy any sort of contest with wits, even though she risk her scholarly reputation thereby. . . . She will sacrifice truth for courtesy and friendship, but rarely has enough social sense to undertake the punishment of the wrongdoer." This fact she thinks "due to the monarchical government of home and school," and that, therefore, the girl is not responsible; and wisely suggests that she be challenged to see that the "social demand and the demand for truth can both be satisfied by the exercise of her wits, that is, *tact*"; that "exaggeration and lying are both stupid, not clever"; and that the issue is "not honesty vs. love, but the coordination of the two."

The two studies quoted suggest the relation of this question to the specially feminine mental characteristics noted on pp. 293-300. In her decisions regarding "bluffing" or "white lies" or reporting another girl's wrongdoing, she is probably unconsciously influenced

by her vivid mental imagery of the way the other girls will act, and is acutely conscious of the details of consequences in her personal relationships. These details are so numerous that they tend to obscure the issue.

Testing the Standards: 1. Reliable Performance. "Efficiency," in the large sense of womanhood that is efficient in both personal and social demands, is gained through efficiency in the separate mental, moral, and physical activities, plus efficiency in relating these separate activities in due proportion to the general purpose of the life. That life is not successful which has "every sense but common sense"; and "common sense" sums up that sense for proportion, for adjustment of means to end, which makes the separate talents useful. One of the tests is the kind of enterprise that the girl undertakes. Another is her ability to carry through any enterprise she has begun. Thus to finish anything once undertaken, not to drop it when it becomes difficult or irksome or inconvenient, is one of the most essential pieces of moral discipline a girl can be helped to exercise.

The business woman has a certain amount of this discipline in "keeping her job" and getting promoted. But it is a training which does not transfer itself without effort to other spheres of activity. The best test as to whether it has become a part of her character is in her volunteer church and social service and neighborly helpfulness. A splendid woman, at the head of many organizations using volunteer workers, in a great city, said to a college teacher: "I hope you will succeed in training a generation of girls of leisure who will not shirk responsibility, and who are ready to exercise initiative."

Efficiency, both in the separate activities, and in the power to weld them into a whole, comes from the practice of correct habits. Habits are gained through practice, but much time can be saved if practice is intelligently directed. In establishing the habits of initiative, resourcefulness, stability, and perseverance the laws of exercise and effect work no less surely than in simpler sensori-motor combinations. Success in the work itself is a powerful "satisfier." Executive and organizing ability develops in situations that demand it; and if adult advice is needed, it will usually be sought in time. "We have 'helped' our mothers and older sisters before, but you make us *do* it," gratefully said a young volunteer club helper to a social worker. Any girl who is worth developing, once she sees the responsibility is hers, not to be dropped until the enterprise is finished, will "make good" somehow. It is too "annoying to the organism" either to fail or to be a "quitter."

2. Judgments and Decisive Actions. It is in the making of independent judgments and acting upon them that character is made and solidified. In a place of crushing responsibility a young girl replied bravely to some women who were advising indirectness and a compromising "policy," "When am I ever going to live by my principles if I don't do it now?" Men and women of experience have the right and the privilege to give advice when it is asked, and sometimes to volunteer facts whose knowledge must alter the situation, but they must learn how not to make another's judgments for her. A girl sought advice in a question of honor and duty. "What ought I do?" she asked, longing to throw the responsibility for decision upon the

older person. A few questions made her define the issue so sharply to herself that she saw it was not a matter of not knowing her clear duty, but of unwillingness to shoulder the unpleasant consequences of performing it. Like most girls when they are made to discriminate intellectual indecision from moral cowardice, she met the challenge bravely.

There are cases where a girl attempts something for which she lacks natural fitness, or sufficient experience, or both. It may then be the part of friend or teacher to intervene, to save results that are too valuable to be risked, and to help the girl in the difficult task of acknowledging her mistake. Sometimes such a crisis occurs in some enterprise of a group, and sometimes in the girl's choice of work. The social responsibility for the latter problem has been discussed in a previous chapter; but the educational duty may include the parents or guardians as well as the girl. When a false ideal in the home endangers the future of the girl, it is worth considerable risk of discomfort on the part of the educator to attempt to convince the family that another course is wiser.

The Educational Problem of Establishing New Standards. The older friend need not expect nor desire that girls shall accept her standards; but she may hope to help them include, in the standards they work out for themselves, the moral essentials. Much is best done by concentrating time and attention on the natural leader of a group. If that leader is convinced of a given thing, she will have her own, effective way of bringing about its acceptance by the others—thinkers and imitators alike. The group motives will be powerful aids in making the right standards the real habits

of action of group members. It is only when a standard is ingrained in habit that its effect on character is permanent. Habits can be formed all through life, but every added year requires greater vigilance. One can acquire any habit that is organically possible to the individual, by continuous and persistent attention. The public opinion of the group is a powerful stimulus to attention to the habits which impair efficiency in personal relations. Caustic wit, sarcasm, faultfinding are due to habits connecting ideas, and these habits can be broken by persistent neglect of those idea connections, and persistent connection with kindly and good-humored associations. ("Pollyanna" and her "glad game" is an apt illustration.)

Often the girl's problem is not so much that of adequate standards as it is that of choosing the right standard by which to measure the particular conduct. Skill in moral judgment comes by practice also; and the value of the practice is in establishing a number of connections between situations and principles of action that will work with the promptness of habit when there is no time for consideration. Once a club had voted to raise a special assessment. Said its president to its treasurer, "You and I are working harder than any of the others. You can manage so that the amount from the others will cover the bill, then mark our names 'Paid' and put in items to that amount for 'Postage' or 'Expenses.'" The treasurer was very young, but she promptly analyzed the situation with the one word—"graft!" and her reflex emotional response brought an apologetic plea, "Will you ever speak to me again?"

Analysis and Attention as Educational Methods. For-

fortunately there are many situations a girl must meet which permit her to make her decisions in comparative leisure. It is here that the experienced friend can help her to analyze the elements of the problem and test the principles that are applicable. An example or two may make this process clearer.

A girl is elected president of her class or club. The first business meeting brings her into unfamiliar relations with the familiar persons. The consciousness that fifty pairs of eyes are fastened upon her, and that fifty half-hours will be wasted if things do not go smoothly, forms a tremendous stimulus. Much of this stimulated energy is "discharged" through instinctive reflexes into quickened respiration and circulation, and general glandular and muscular disturbances. Her knees shake, her heart thumps, her cheeks burn, her mouth is dry, and her tongue cleaves to the roof of her mouth. All these bodily sensations are a powerful bid for attention, and they usually get it. The oft-listened-to formula for recognizing a speaker or putting a motion is accordingly pushed out of the focus of attention, and a slip of speech brings laughter, more reflex emotion, and increased discomfort. A second attempt will find the association of "standing up to preside" and "emotion of stage fright" already made, and that connection will be more easily made than any other.

But "eyes fastened on me" and "what will people think of my awkwardness" are not the only ideas connected with "standing up to preside." "Fifty people interested in the question in which I am also interested," and "each one must have a fair chance to discuss it," are also elements of the same situation. If

the attention can be resolutely centered on those factors, and on the "response" of "repeating the motion clearly so every one can hear," and "counting the vote straight," the foundation is laid for another habit. One connection prevents the other from acting. Mental rehearsal of the right ideas together will strengthen that connection still further. When she again meets the situation she can choose the important factors to attend to, and these will bring the "right" response through the practice-strengthened habit. The satisfyingness of "not making a fool of myself that time" and later of being told, "You carried that thing through splendidly," all strengthen the habit of attending to the right elements and making the right response.

Later comes the different situation of presiding at a public program. The first thought of it brings a vivid image of a crowd of strange people, and the old "stage fright" emotional connection responds. Then bit by bit she imaginatively puts together the elements in the situation on which her attention should be centered, and the appropriate responses. "These persons will not be interested in what I look like, but in what the club can do. They want to hear the speaker's name distinctly, and to know what it is all about. I can get it all clearly put into words while there is no audience to distract me, and I can commit those words to memory as well as if some one else wrote them. All I have to do is to walk a dozen steps, bow, and speak the words so they can be heard. I could walk before I was two years old, and the platform is surely strong enough to hold me! so I need neither stumble nor shake." She thus connects the habits from her regular club meetings and ordinary experiences with those

elements in the novel situation which are like the situations to which they are the customary response. The new elements at the same time become associated with neglect of emotional distraction, and so increase the number of kinds of situation which can be met with ease and power.⁸

⁸ No better illustration of this educational principle can be found than in one of Zona Gale's earliest stories, *The Shyness of Beth Croft*. It is long since out of print, but through the kindness of Miss Gale, and of Mr. MacKaye, then editor of *Success* magazine, which published it, a résumé and quotations can be given here.

Beth Croft had lived all of her nineteen years in Warwick Junction, where "they always went in one another's kitchen doors without knocking, and it got into their manners." She "used to go down to the railroad station when the flier came in at four o'clock and stand in the agent's window. That was right opposite where the parlor car stopped," to see the women in the car. Some of them were the kind she wanted to be. In the crude little town "Miss Holly was the only one that was different." Miss Holly appreciated the fineness in Beth that made her "hate the very way all the girls in Warwick Junction are—their voices, and the way they laugh and talk and run one another." Miss Holly with her niece and nephew, Margaret and Sidney Bliss, take Beth to the seashore. During the preparation "Beth found her misgivings and her dread increasing every day. . . . How could she go, knowing that her own speech and manner were crude and commonplace and labeled 'Warwick Junction' for all to see— . . . Couldn't they take that she was going down to Sea Hills to be laughed at, and probably to be taken for Miss Holly's maid?"

Even before they start, during the ordeal of tea at Miss Holly's, "At the mere sight of those two perfectly poised strangers, it was upon her again—a flood of the unconquerable shyness that could drown her simple, gentle personality, and make of her the awkward, frightened little country girl she looked, with the shyness that was worse, she often thought miserably, than ugliness itself." While her face lights at all the beauty of the day and of their appreciation of it, all she can manage is some utterly stupid commonplace that closes each opening in the conversation. After announcing that she must go, she cannot get away until Miss Holly gently saves the situation. Miss Bliss decides that she will save Beth from the acute suffering she sympathetically discerns.

They reach Sea Hills at promenade time, and the picture is a fairyland of fulfilled ideals to Beth until the greetings begin. "As the first note of introduction sounded she looked aghast at the rustling, rising group, and saw a blur of modish gowns and strange faces, with a background of men like Sidney Bliss, and she turned and ran away." Miss Holly thought she had been unable to resist her first glimpse of the sea, but Miss Bliss understood and followed the terrorized girl. "Beth," she asked, "have you ever had it out with yourself, and asked yourself what it is you are afraid of when you are with people?" "Yes," said Beth simply, "I'm afraid because they know more than I know. They know how to act. They dare move about a room—and when I do I'm awkward and my hands are awkward. I can't wear my clothes as they do, or speak the way they do. I can't forget anything about myself—I can't forget that I am all the time trying and trying so hard to do my best. They don't seem to be trying at all, and yet are what I'd give anything in this world to be. And I just can't. I don't know how, and I never shall know how."

Beth has tried to say the things that etiquette books suggest, but her sense of fitness had mercifully preserved her from uttering them. Miss Bliss decides to try to "cure the girl of shyness in society by studying beauty in solitude," and points out to Beth that "The same thing that makes you hate shyness and awkwardness makes you love the cliffs and gulls and sails out here. That is why you can be anything you want to be. The girl who loves beautiful things has no right not to be beautiful and satisfying in everything she does and says. . . . You must stop being shy simply because awkwardness isn't beautiful." Love of

The habit of analyzing both situations and responses into their elements and selecting those connections which will give most power is applicable in many ways. If the young woman habitually seeks, in her relations with other human beings, to find the elements of justice, courtesy, and sincerity, and from responses possible under these heads to choose those that will give

beauty is the "keynote of all soft voices and beautiful motion and pleasant speech. . . . But many of those you have been envying haven't this keynote. They are well-bred and at ease simply because they have been brought up so. . . . 'But I don't know the right thing to do,' said Beth, doubtfully. 'I wouldn't have the least idea . . . whether to shake hands or not.' . . . 'In half an hour you can probably settle all the little uncertainties like that. The main thing is to meet people as though they were human beings, not judgment seats. Don't always wonder whether you're going to please them. Wonder a little, just at first, whether they are going to please you. You have been mistaking the habit of ease for cultivation, and you were shy because you felt a false inferiority. . . . Think of your being afraid of people who are not alive!'"

"But the glare and glitter of the dining room at the very first dinner nearly overcame the new theory. . . . 'Beth,' said Miss Bliss when they were seated, 'stop looking dazed. Besides, it is the mirrors and the chandeliers that awe you if you analyze it. And it is the noise, isn't it? Well, just fancy! Where is your sense of humor?'" Gradually Beth "learned an important fact—that to look at individuals as individuals, and not members of a big, hostile force, helps immeasurably to give people their proper values."

"Miss Bliss and Beth joined a group on the veranda the next morning, nearly the same group from which Beth had fled the day before. 'Remember,' said Miss Bliss as they approached the others, 'that you are not meeting the group. You are meeting one at a time. You are curious about them! Look in the face of each one, and listen to what she says, just to find out if she too has the key to the things that you and I know make up life. If she has, then you have found a new friend at once. Say the thing that interests you most at the minute; it may be a touchstone. Remember that—and don't shake hands with anyone—and we have won the day!' . . . So Beth cast about her for the thing that interested her most, and she was conscious, with a little pleasurable thrill, of the self-possession that came with the attitude. How utterly different it was from her old blind waiting for a chance to say the first poor, obvious thing!

"'You must put yourself at your ease, you know,' Margaret Bliss had said, 'by taking the initiative.' . . . She was surprised to see how many seemed to be doing the same thing. She had just learned to recognize it, and, when she met some one who said something at once that arrested her attention, she knew that she must not be content with a monosyllabic reply, but must add something on her own account. Why, they all knew how to play the game, and they were all playing it consciously! All the time before she had not known that, she had been thinking it was all a haphazard affair, in which she was in some way bound to be the loser. . . . It would take time and many meetings, and there would doubtless be mortifications; but in the end she saw herself able to meet people with open mind and simple speech, ready to take their message and to give them hers.

Sidney Bliss had been detained, and reached Sea Hills three weeks later. His well-bred amazement was a delight to Beth. It never ceased to be wonderful to find herself noting the mood of another, instead of being panic-stricken at her own. To his wondering questions to his sister as to "How did you do it? Did you teach her how to act, one thing at a time?" Miss Bliss replies that Beth has taught her a new theory; that real transformation can never come to anyone through lessons in etiquette, but "'I took her soul—a little winged thing—and drew it softly from its cage of bones,' she quoted, softly."

the most pleasure, her experiences with employers, customers, pupils, young girl adorers, friends, lover, husband, or children, will be greatly simplified. Many quibbles and pettifogging questions of expediency dissolve when analysis pushes the question back to universal principles. Some one once wrote, "It is the essence of immorality to consider oneself an exception," and it seems a hard saying; but it is surely the essence of selfishness, and the harsher term is not far wrong. It is not playing according to the rules of the game, or failure to keep good humor when those rules prove one a loser, that earns for a man or boy the epithet "yellow." It would be well for young women to learn to play the game of life without expecting its great rules of justice and truth to be cumbered with many exceptions.

There is, to be sure, a danger in having a limited set of labels for elements, so that really different things are called the same; or having too few ready combinations of responses. The safeguard here is in the supplemental habit of taking time, when there is time, to go thoroughly into the elements of each new situation, and being sure of just analysis and just decision. This practice of flexibility will stand one in good stead in situations which permit no deliberation, when responses must be trusted to habit for decisive action. It is only permitting oneself to be considered an exception that blurs moral distinctions.

Growing Standards. In forming her working standards, the girl must also realize that the life purpose is itself developing and therefore changing. Standards must be capable of expansion. These necessary modifications will come from using the standards she has.

In forming the habits necessary for duty and efficiency she must add the further habit of growth—the habit of forming new habits. This essential habit must be formed in the years of later adolescence if the young woman is to look forward to the long years of maturity, eager and unafraid.

CONCLUSION

Those who would help her worthily must realize that there is nothing more paralyzing to some young women, or more certain to close avenues to personal influence with others, than to have the untried ability doubted. The creative imagination and optimistic altruism of which the young woman is now sublimely capable must not be confused with the earlier abstract and dreamy romance. That we have not seen the vision that glows before her eyes does not mean that it is “impractical.” The visions of other youths have made for her a new earth, from which vantage point she, mayhap, sees a new heaven.

CHAPTER XX

THE FUNDAMENTALS OF A YOUNG WOMAN'S RELIGION

IN later adolescence comes one of the crucial periods of the religious life. The young woman is now naturally engaged in making intelligent working plans for her future, and the ideals of her romantic girlhood are being sifted by new knowledge and tested by experience. Experience of love and happiness and success, of bereavement and sorrow and disappointment, tests religious values anew. Inward growth as well as accumulating wisdom give her a wider comprehension of the problems and possibilities of life. It is a time of the most fascinating possibilities, the most intricate problems, and the gravest perils. To meet these needs makes an educational attitude on the part of the religious adviser imperative.

Need of Distinguishing Essentials. The first need of the older friend who would be a wise counselor amid this stress is to have a clear concept of what is essential. Truth is eternal, but it is not all known yet by the wisest; and an individual's attention can focus on only one thing at a time. Thus what may seem to the mature Christian to be a willful, even an heretical omission, may be due merely to the fact that the growing soul, busy with crowding experiences, has not yet reached the problem involved. Patience is needed to distinguish passing phase from permanent bent; but one important function of the religious guide is to

point out to the novice in living what she may be too preoccupied to see when it is most necessary.

The Evidences of a Healthy Religious Life. What are the "Christian evidences," not in the sense of the theological curriculum but in the "observable behavior" of the young woman, that may content those who "watch over her as they that must give an account"? It is difficult to make a logical analysis of a living thing; but neither is it necessary. Life manifests itself in living, and disease and danger are evident in disturbances of living processes. What are the normal functions of the religious life?

For answer we turn to the greatest "Master in the Kingdom of Life," and find that Jesus had certain clearly defined standards and tests which he applied alike to his own life and to the lives of others. These tests in the high realm of personality are essentially the same as those by which science distinguishes the presence of life in its simplest forms. Living substance, of any degree of complexity, will always grow, act from inner impulses, react adaptively to its environment, and ultimately produce its kind. In what human activities did Jesus seek the fundamental evidences of spiritual life? Was it not in growth, adaptation, activity, and reproduction?

1. Growth. The life which consists in "knowing the only true God" and his revelation in terms of human life is eternal in its quality.¹ Such a life can never come to a standstill. Through maturity, into old age, and forever, there is room to grow. But growth is not only endless, it is the growth of a whole. Fragments

¹ John 17. 3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

endlessly succeeding fragments are not growth, and they yield no possibility of a growing apprehension of God. Over and over Jesus reiterates the value of each individual's "own self" and its inevitable loss if the direction of its growth is either divided or self-centered.² The conscious direction of growth is a matter of the will, and so the first test of a life is its purpose. Jesus frankly told the purpose of his own life;³ and its varying application to the fundamental problems of living is given in the various statements of that for which he "came" or was "sent."⁴ The way in which he worked out these problems makes an appeal to the young woman's most vital interests. The most satisfying evidence that she is growing in the right direction is the test that Jesus applied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment."⁵

2. **Adaptation.** "Life is the continuous adjustment of the organism to its environment." The environment of a personality must consist primarily of persons. The fellowship of persons—past, present, and to come, and all together with the Supreme Person—Jesus sums up in his concept of the kingdom of God. The first com-

² Luke 9. 25: "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

³ John 5. 30: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

⁴ Luke 19. 10: "For the Son of man is come to seek and to save that which was lost."

Mark 1. 38: "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 2. 17: "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

⁵ Matt. 22. 37, 38: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment."

Mark 12. 30: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

mandment gives first place to the supreme factor in this personal environment, but "the second is like unto it," and it is by the character of the individual's reaction to his neighbor that the spiritual life is tested.

Righteousness is the first standard of successful adaptation. To love one's neighbor as oneself is to recognize the like value of all selves, and to act accordingly. Hence love must be ethical. Again and again when emotion or ritualism were offered as evidences of religion, Jesus, like the prophets, strips them away in his searching test for justice, mercy, and truth. A young woman's life that squares with the Ten Commandments and the Sermon on the Mount gives satisfactory evidence of moral vitality.

Moral Insight. No organism can be adaptable to its environment if it is not sensitive to it. One of the unerring tests applied by Jesus to the spiritual life is ability to perceive spiritual significance. "He that hath ears to hear, let him hear" was the only prerequisite for receiving his teaching. The spiritual insensitivity that attributed to "the prince of the devils" the works which revealed the heart of God the Father is a sin that "hath never forgiveness"⁶ because the optic nerve of the soul, paralyzed by self-administered poison, is incapable of responding to any stimulus in heaven or earth. One symptom of the onset of this moral obtuseness is attributing wrong motives to others. Its first stage is yielding to wrong motives oneself. Sensitivity to personal environment is illustrated supremely in Jesus's consciousness of the Father's moral approval,⁷ combined with his tender compassion to the

⁶ Matt. 12. 22-37, Compare 16. 1-6.

⁷ John 15. 10, 8. 29.

coarsest and most ignorant of the sinning multitude.⁸ One test of a young woman's spiritual life is her growing discernment of moral needs in herself and in others, and her willingness to use the discipline of life as a means of learning its spiritual laws.

Loyalty. In the intricate adaptations required by personal relationships, success demands adequate control of the individual life. Every girl who thinks realizes that efficient control of her life requires such a knowledge of its possibilities, of what is needed to stimulate them, and of the future, as she herself cannot have. Other persons may have a partial knowledge of some of these elements that exceeds her own, but they are ignorant of her inner self, and of the inner selves of the people who act upon her. Only the God who made the individual life and the universe in which it lives can fit the one to the other. Jesus joyously announced that he had found the secret of freedom in loyalty.⁹ "Thy will be done" was to him no passive martyrdom or cringing before the inevitable, but a warm and stimulating enthusiasm. When he offered this joy to his friends it was with the frankest admission of its cost. To find eternal life one must lose the self that is limited by mental reservations and secret cowardice.¹⁰ But he demanded this extreme of loyalty because he had experienced its fullness of reward.¹¹ In this spirit also Paul chose as his honorary title, "The bonds slave of Jesus Christ." With what attitude is the young woman meeting those circumstances over which she has no control? Does she

⁸ Luke 7. 39-50, Mark 2. 15-17.

⁹ "My meat is to do the will of him that sent me and to finish his work" reveals the community of purpose between a "full-grown son" and his Father (John 4. 34).

¹⁰ Matt. chapter 10.

¹¹ John 10. 17-18.

"submit," sullenly or resignedly, or does she seek the meaning of circumstances in further and more conscious direction of the voluntary details of life in accordance with God's unique plan for her?

3. Activity. There is no test of life more surely indicative of its direction and scope, its quality and quantity, than its output in deeds. "Do men gather grapes of thorns, or figs of thistles?"

Work is the touchstone of purpose, and it is the credential Jesus offered for his own mission.¹² With fearless directness he turns the same test upon others.¹³ "Why call ye me, Lord, Lord, and do not the things which I say?"¹⁴ Nowhere is his sarcasm keener than in his pictures of those whose attitude toward work is that of laziness and time-serving;¹⁵ while those who are eager to get things done because they see the reason for doing them are said appreciatively to have entered into the joy of their lord.¹⁶ Never before has a girl been so keenly alive to this joy as now. There are few "thrills" comparable to the realization that the work which had to be put off until one should be "old enough" can be begun *now*. All the accumulated ambition and surety of successful trial is restrained with difficulty until a place to begin can be found. To be barely twenty, yet to find that children are really learning their lessons, and loving and obeying her so that she is a "successful teacher"; to find one's employer depending on her for special tact in selling, or accuracy in accounting; to see the finished products of her skillful fingers accumulate; and, surest test of all,

¹² John 5. 36; 10. 37. ¹³ Luke 10. 25-37; John 13. 13-17; Mark 9. 39.

¹⁴ Luke 6. 46. ¹⁵ Matt. 25. 24-30; Luke 17. 7-10; 12. 45-48.

¹⁶ Matt. 25. 21, 23; Luke 12. 35-38, 42-44.

to receive promotion and increased pay! One may well be careful not to misjudge; nevertheless, the way a girl's daily work is done, and the amount of "extras" that are crowded in because she sees their need and wants to do them, form one index of a girl's life and its abundance.

Service. But work the rewards of which are limited to one's individual self will not long satisfy the normal human being. This energetic fellowship in the purpose of needed work leads inevitably into an unselfish service far removed from ostentatious almsgiving and earning merit by good deeds. Those whom Jesus described as meeting the self-evident needs of sick, hungry, naked, lonesome, and inefficient persons were surprised at the appreciation expressed.¹⁷ But their astonishment was not less than that of those who had made irreclaimable failures of their lives simply because they found it more comfortable to do nothing.¹⁸ The instinctive interest in others, like all instincts, will lose its power if it is not both stimulated and exercised. The Christian girl believes in human brotherhood, but she needs a chance to make it work. It is one of her fundamental religious needs to be offered opportunities to do definite things for other persons in such a way that she can see results. Tangible results, not too long delayed, are part of the best preparation for larger enterprises that will take a lifetime, and for the great ideals that enlist the labor of all the citizens of the kingdom of God till time shall be no more. Tangible results, however, are not dependent on tangible gifts only. The young woman needs to share her ideals and purposes, her good cheer and affection; and, hardest of all, to share

¹⁷ Matt. 25. 34-40

¹⁸ Matt. 25. 41-45.

her weakness and needs,¹⁹ to serve others by giving them opportunity to serve her. Humility and good will, effort and constancy, are part of the test of spiritual activity.

Faith. Outer activity will not long continue without an inner conviction of its necessity and worth, but it is not necessary even now that the immature young woman should be lured to all duty and all endeavor by the prize of certain and immediate success. The birth-right of her fast-maturing youth is the faith which is the "giving substance to things hoped for, the conviction of things not seen." One of the sadly common mistakes of religion has been the misapprehension of "faith in God" as something that one merely "has." In other personal relations the concept is not thus one-sided. One not merely "has faith in" his friend or commander, but recognizes the obligation to "keep faith with" him also. It is only this fully personal use of the term that is valid in religion. "Childlike faith" is truly faith, because it draws inferences from what is known of the character of parents or friends or God, and in the new and unknown situation "acts accordingly." Its childishness consists in the characteristic expectancy of having something done for one. The sign of maturing human life is its ability to

"Rejoice we are allied
To that which doth provide
And not partake, effect and not receive!"

So, maturing faith draws inferences from what is known of God's character and purpose, and to approximate that character and further that purpose, "acts

¹⁹ Compare Luke 22. 27, 28; Mark 14. 33-37.

accordingly.”²⁰ To confine a young woman's faith to her childish comprehension is to rob her of one of her fundamental religious rights.

This broader faith is the secret which turns disappointments into wisdom, disillusionments into sympathy, and defeat into victory. It “removes mountains” because of its certainty that God's plans include moving that mountain and that oneself is the person God wants to do it. It is the potent force in making the whole self available for God's use until the last shovelful has been “removed and cast into the depths of the sea!”²¹ Harder test yet, if the certainty is that others are to share the task, it keeps one “despairing of no man.”²² Instead of helplessly or bitterly asking, “What is the use of having ideals?” faith looks about for others whose longing for the unobtainable is just as passionate, and proves that the “use of having ideals” is to help others achieve them, and to achieve them with others. “Why could not we?” is usually to be answered, “Because of your little faith.”²³ Jesus's eager inquiry “When the Son of man cometh, shall he find faith on the earth?”²⁴ is affirmatively answered by the young woman whose steadfastness of endeavor bears the test of going on with plans which are larger than she can wholly see, and which demand more than her conscious ability; and the test of persisting in the face of shiftlessness and ingratitude in others.

4. Love That Gives Life. The inner urge of life, from God himself to his least creature, is to produce more life of its own kind.²⁵ Life that is full and rich and

²⁰ Compare Jesus's comment on Luke 7. 8, 9.

²¹ Compare Matt. 17. 20; 21. 21; and Mark 11. 23, 24.

²² Luke 6. 35-38.

²³ Matt. 17. 19, 20.

²⁴ Luke 18. 8.

²⁵ John 3. 16; 17. 2, 18, 20, 23; 15. 8.

satisfying is not content until it is shared with those who have it not. Paul has given a most illuminating comment on Jesus' striking statement of the real basis of "family likeness."²⁶ The way this relationship is extended is shown in the passionately affectionate appeal to "My little children of whom I travail in birth again until Christ be formed in you . . ." ²⁷ In this sentence from his own heart experience Paul shows us the purpose and the product of the love without which the most self-sacrificing activity is futile.²⁸ The young woman who is eager to have others share her knowledge of God; who is working tirelessly in the Christian training of her pupils and younger brothers and sisters, is giving the supreme evidence of life.

But what if the young woman is not thus growing? What are the conditions of failure, which her friends and guides must seek out and correct? In any realm of life, an excess of available power not only vastly increases desirable possibilities, but involves correspondingly increased dangers. The religious life of late adolescence is fraught with perils. If the great danger of middle adolescence is possible failure to "integrate a personality," the outstanding danger of this later period is that the personality may deteriorate, either through an actual lessening of the individual's worth and effectiveness, or merely through an "arrested development" which thwarts the promise of her possibilities.

The Peril of Disproportion. The very urgency of all the vital interests that engross the young woman's attention, the immediacy of her problems, involve a

²⁶ Mark 3. 35.

²⁷ Gal. 4. 19, 20.

²⁸ 1 Cor. 13.

danger. They may push the elements of her life out of proportion. She may not see *life* for the multiplicity of *things*. Religion is an attitude toward values, and one often quite literally "loses her religion" in a practical loss of perspective. The part looks larger than the whole; permanent and transient lose their distinguishing marks. Here comes the great moral challenge of Jesus.²⁹ His emphasis is on the values of life that are more than food or raiment, or houses and possessions, or pleasure and ease, greater even than individual affections that would strangle growth. Proportion can best be secured by testing the valuable things of life on the scale of permanence. Are they worth while in the scheme of eternal life? Jesus' statement of the pitiful bargain of giving one's "own self"³⁰ in exchange for the whole world shows that to him oneself is infinitely precious, and also tragically easy to lose.

The Peril of Indifference. One of the easiest ways of losing the possible self is by failing to recognize the possibility of so doing. A group of Christian young women students in a great university, in analyzing their problem as leaders, placed first and foremost the indifference of their fellow students toward religious ideals and activities. They were neither hostile nor contemptuous; they were simply not interested. A similar analysis is often given by thoughtful church workers regarding the life of the church young people; and it has long been the problem of the church seeking the "unchurched masses." The reason indifference is so perilous is that an organism that does not respond to the essential features of its environment has ceased

²⁹ Matt. 10. 24-39; Luke 14. 25-35.

³⁰ Luke 9. 25.

to grow. The outer conditions and the inner possibilities of the almost-mature young woman are changing. If she is not adapting herself to those changes, she is living in only a limited sense. In the spiritual realm, as in any other, to limit a living thing is to kill it.

The Peril of Deterioration. Death in the spiritual life is a gradual process. "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."³¹ It is in late adolescence and early maturity that this seems an especially apt description. The inescapable responsibilities are absorbing; there is the hope and the possibility of winning wealth or fame; the zest for experimenting with life is at its height and there is unhampered freedom to try anything that appeals. It is now that materialism and self-indulgence begin to sap spiritual vitality. The young woman who must win success in her profession by unflagging diligence, or the one who spends monotonous days in factory or office, is "too tired to go to church." Sunday is "the only day for 'God's out-of-doors' or for friends." She "can't be expected to work so hard and be depended on for helping in church or teaching in Sunday school." Thus many a young woman develops a sordid self-pity or manufactures a martyr attitude that shuts her completely from the glad freedom of service and the inspiration of thinking on great themes.

There is no minimum wage which limits the "deceitfulness of riches." Always their promise is that once

³¹ Mark 4. 18, 19.

a certain amount is assured for necessities, once a comfortable margin eases the anxious grind, money will be valued only as means to spiritual ends. But if worship and service and culture are postponed until there is leisure and surplus, and not included proportionally in the slenderest scale of living, they will never survive the vampire grip of the love of money.

It is now too when ambition is strongest, visible power and tangible success most alluring, that the danger is greatest of the essential "immorality of considering oneself an exception." Unbroken application to work, omitting universally established essentials for wholesome living, may mean an inevitable breakdown for almost everyone, but one's own health and strength are immune. Careless, irreverent, flippant, and questionable associates are almost sure to undermine the moral life, but not when one is so sure in her ideals as oneself—and she *must* succeed in this enterprise in order to have leisure and freedom to seek more congenial associates. But when health is undermined, friends scattered, standards lowered, reputation questioned, and the success is seen to be itself transient, even if it is realized—then comes cynicism or heart-break.

In helping a maturing young woman to avoid her special perils and live up to her fullest possibilities, her religious guides meet many problems.

The Problem of Ignorance. Many a girl grows to young womanhood in absolute ignorance of the highest values of life and of the motives which actuate the followers of Jesus. Such a girl is usually quite as ignorant of the language and associations of the church.

In presenting the Christian standards to those unacquainted with them there is danger in taking for granted information that is not possessed. Words and phrases rich in meaning to those habituated to them are to others either meaningless or have associations so different as to make their interpretation as naïve as a child's.

"Just what do you mean by 'the Christ-life'?" asked one young school-teacher of another who was telling of a recently attended summer conference. The biology teacher saw that the question was an honest request for information, and explained to the best of her ability. The drawing teacher continued: "My people never went to church. I went irregularly to Sunday school, and stopped altogether when I was twelve. You church people use many puzzling phrases, but we 'outsiders' don't like to be thought 'heathen,' and few of us will risk the bother or the embarrassment of asking questions. When I have a class of children who have never had drawing, I do not use the words 'perspective' and 'foreshortening' in the first lesson. They will use them naturally, later, but if I began with them they would 'hate' drawing."

The girl with adequate religious and moral training from babyhood has a tremendous advantage in mere information over the girl without such a background of living and written precept and example. A young woman has a different task in regulating her own life if she knows what Abraham and Sarah, Deborah and Barak and Gideon and Jephthah's daughter, Ruth and Hannah and Mary, Jesus and Paul, David Livingstone and Horace Pitkin, and her Sunday school teacher, did. But the girl who does not already know has still the

adolescent eagerness to know, and on the full force of this the wise teacher can rely. There is some positive advantage in not having to "break up the crust of familiarity" to get at the vital meaning of these great stories, and this advantage should be emphasized rather than the disadvantage of ignorance. Yet those who are helping her need to remember that there is nothing in the memory that was not first in the experience. Jesus promised that the abiding Spirit of God would not only "guide into all truth," but also "bring to remembrance" Jesus's own words and deeds. Unless these words and deeds are gotten into the memory, they will not be available to guide the life.

Many a girl, however, who has been brought up in church and Sunday school, and even in a Christian home, lacks knowledge of the Bible which is now intellectually satisfying or stimulating. The ignorance of succeeding generations of young people can only be lessened by increasing the supply of competent parents and teachers. The most immediately hopeful means of such increase lies in inspiring our present generation of later adolescents with a sufficient conviction of the need of this work to put themselves under training for it.

The Problem of Changing Habits.³² For a young woman, who has not been trained in the habits of religious thinking and acting, to accept the Christian standard of principle and conduct as her own is, in its most literal sense, conversion. The essential difference between the conversion process in this period as compared with that in middle adolescence is that in the

³² For fuller discussion of these problems see the author's *Special Problems with Girls* (in preparation).

earlier period life is more easily adjusted in the new direction. Some sort of readjustment has then to be made, anyway. If that readjustment was then made within some mold which is now recognized as inadequate, the main outlines of character being already "set," rebuilding implies more or less waste of habit reflexes that are now felt to be undesirable. In the ordinary virtuous and well-meaning young woman there are, of course, vastly fewer habits to be uprooted than in the reformation of the vicious; but there are enough to be broken and acquired to call for hard and continuous effort.³³

Problems Due to Inner Growth and Changed Relationships. As a girl's life passes from predominating romance to predominating responsibility, through the rainbow blending of them both, there is a kaleidoscopic shifting of emotions and ideals. Ideals are waxing and waning, and often warring.

1. Changing Ideals. The young woman must learn to welcome spiritual growing pains. "In the process of reflection upon satisfaction, desire itself undergoes transformation." Religion is a most persistent critic of the state of its accepted standards. In the very process of unifying the interests of life a questioning and readjusting of values is inevitable. "With what feelings would most of us face the sentence to return to old allegiances? They have had their day; they have ceased to be. And this not because we have

³³ This fact probably accounts for the statistics which show that actually fewer do adopt a new standard, and less successfully, in each succeeding year of age after the close of the teens. The emotion which accompanies this readjustment varies in individuals from zero to cyclonic intensity, but it bears little relation to the speed and success of that readjustment. The girl may need help to see that the new habits are the real test, and not to become unduly elated or discouraged by her "feelings."

proved fickle but because they have proved finite.”³⁴ The hero worship of early youth has its large place, but all such admirations must be “successive and fragmentary or diverse and incongruous,” for “examples” so ardently followed can be only types of life, and as such, limited. The danger of a persisting worship of a single heroic personality is that “by its mastery over us it may come to hide the fact that the moral life is larger than any single type can embody,” or by limiting our imagination limit our moral sympathy. The “absolute perfection” dreamed by the early adolescent, and objectified upon some most unperfect person by the romantic adorer in later girlhood, is realized by the young woman to be a goal always waiting for all of us to achieve.

2. Changing “Satisfiers and Annoyers.” There comes an inexplicable change in the “satisfyingness” of doing and being done for, of protecting and being protected; and in the persons with whom these relations are satisfying or annoying. The protecting, directing attitude from some member of the family may change from a matter of course to a matter illogically irritating. Can they not realize that she is grown up? But this same protecting manner from one of her boy friends, which a few years ago would have been indignantly rejected as “none of his affairs,” is now strangely and thrillingly satisfying. A similar change often takes place in the young woman’s attitude toward God. She brings him a heart so full of gratitude for the rich fullness of her life that she is “ashamed to ask for another thing.” If she has been taught prayer only in this limited sense, she may feel shyly awkward about praying at all.

³⁴ MacCunn, Number 65, p. 270 *et passim*.

Overwhelming responsibilities may make another's greatest conscious need that of adequate direction and guidance of her own life in its perplexing tangles; or one may be so strong and capable and willing that the thought of dependence on anyone whatever is irksome to her. The best safeguard against the peril of losing her sense of need is to be given work for human beings so needy that her resources are exhausted in coping with problems beyond her unaided power.

3. Changing Experiences of Fellowship. On no fact of human experience is there greater unanimity than this: to understand and be understood, to love and be loved, to serve and be served, by some other person or persons is the supreme good of life. Poets, novelists, religious seers, of every race and of every century, have celebrated "Friendship, the master passion," "Love, the greatest thing in the world," and "communion," or "the practice of the presence of God." Any leader of girls who are approaching womanhood will find as she gains their complete confidence that there is no ideal to which they are more responsive, nor about which they are doing more earnest thinking, than that of sincere and worthy friendship, love, and worship. There is no greater conscious religious need in the life of any young woman than that her personal relationships shall be fitted into an adequate scheme of life, so that each affection may develop to its highest value, and at the same time enhance and not diminish the value of all the rest. The young woman who grows into maturity bitter, cynical, or malicious, does so because her principles have not been adequate to meet her experiences with friends or associates, lover, or

those who need her, or with that sum total of life which is always "too much for one" without God.

Sometimes, if the nervous organism or mental organization is unstable, some suffering or terror acts as a disintegrating force. There is then real danger that the personality may deteriorate in unity, character, and purpose, and "salvation" is the achieving or re-achieving of unity, stability, and freedom. Recent studies show that "in order to have an organized self we must have some idea around which to organize; perhaps the idea of God is the greatest organizing center."³⁵ Certain it is that the power of God unto salvation is one of the great realities of life, and this is attested eloquently in the steadying of unstable lives by conscious fellowship with him. But God is more than a means to self-realization; in the completion of life's values he is circumference as well as center. Fellowship with God, as with any other personality, implies "not merely some one whom I experience, but some one who experiences me." Prayer, or communion, has been a fact of experience in all ages,³⁶ and of the most normal as well as of the most unusual. Its value for the completion of the self merely takes on a new meaning in the light of modern psychology.

The human self which is capable of communion with the divine life must be, without that stimulus, only warped and undeveloped. No conception of religion can be satisfying which is expressed in emotional or intellectual, or even in ethical terms alone. To be adequate, religion must include fellowship with God. And yet often, in the very agony of desire for divine

³⁵ *Les Maladies du Sentiments Religieux*, Murisier.

³⁶ *The Meaning of Prayer*, Harry Emerson Fosdick, (Number 140) is an invaluable treatment of the whole subject.

guidance in making the great decisions of life, the heart is too noisy with its asking to hear God's answer. The girl who is thus troubled must learn first to still the voice of fear and the voice of desire, that she may listen. In this quiet, if she will lay the alternative courses of action alongside the purpose of God as communion and study have taught it to her, conviction of the rightness of one or the other course, or of neither, and hence of need to wait for further possibilities, will deepen to certainty.

4. Changing Ambitions. Of one of the greatest personalities of the ages we have this significant statement: "When Moses was grown, . . . he went out unto his brethren, and looked on their burdens."³⁷ Unity and completeness of life are won, not by repressing or thwarting desires, but by making them all completely social. It is the lesson Jesus patiently taught his closest friends, the ambition not to excel others, but to lift them; not to lord it over them, but to serve. Simply and quaintly is this expressed by the little dressmaker whose poet soul had made her "different" from the others in the commonplace village where her whole life had been lived. When the chance came, late, to leave the commonplaceness and go to the beauty and gracious living of which she had dreamed through the years, she explains her refusal:

"I set to work on myself to make 'me' as good as I knew, an' I worked an' worked, like life was nothin' but me, an' I was nothin' but a cake, to get a good bake on an' die without bein' too much dough to me. An' then all at once I see that couldn't be the only thing He meant. It didn't seem like He could 'a' made me

³⁷ Exod. 2. 11.

sole in order to save me from hell. An' I begun to see He must 'a' made me to help in some great, big hid plan or other o' His. An' quick as I knew that an' begun wantin' to help, He begun showin' me when to. . . . An' here—here I know how. . . . An' if I went away. . . . I wouldn't know how to be any rill use. . . . In town I expect I couldn't be anything but cake again—bakin' myself rill good, or even gettin' frosted; but mebbe not helpin.' An' I couldn't risk that—I couldn't risk it. It looks to me like helpin' is what I'm for."³⁸

The conviction that "helping is what one is for" may dawn slowly, or come with an awakening shock; or it may have been breathed in from babyhood and make any other conception of life incomprehensible. But in it alone is personal freedom and fullness of life, and the source of patience, tolerance, and understanding for the dark and ugly mysteries of sin and suffering and unfulfilled ideals. It transforms saying "Thy will be done" from passive to active.

Problems of Intellectual Reconstruction. Along with the changes of maturing youth which are more evident and whose occasions are more readily fathomed, go those changes in the thought life which may be seldom or never shared with others. The young woman's active mind is busily, almost involuntarily, sorting, testing, rearranging, discarding the principles of life which have been gained from every available source, and with the result creating her own religion. The process may or may not be accompanied by emotional annoyance or suffering. Sometimes the girl just emerging from home may have to meet both these intel-

³⁸ Friendship Village, Zona Gale, pp. 322, 323.

lectual questions, and the moral questions that usually come during the crisis of middle adolescence in one great tempest of doubt and uncertainty. Never is her need for wise counsel and patient guidance more imperative. She must know that her doubt is not wicked, but that she must be willing to act without certainty, that certainty may come.

This period of mental reconstruction is practically universal. It is a phenomenon of the mental development of late adolescence, not merely a product of the schools. It comes as surely to the girl of keen mentality who has not had the opportunity to acquire from the schools the "facts to think with" as to the one who is paralyzed by the number of diverse facts she has acquired. The one who has more information than experience must have patience and steadfastness to test her information by experience as it comes, and to wait for experiences which alone can make the connecting link to give unity to the seeming contradictions. The girl whose personal experiences are unrelated to the great realm of the universal needs to be helped with adequate information, and also to be helped to suspend judgment until she can acquire these other facts. Temperament, special interests, and the circumstances of life all combine to make the bewildering variety of "intellectual difficulties" which the older friend of young women will have propounded.³⁹ These same elements also determine the manner in which chaos organizes itself into coherence, and the length of time it takes.⁴⁰

³⁹ Some of the "difficulties" which recur most frequently with certain temperaments or under certain circumstances are treated, at greater length than is possible here, in the author's *Special Problems with Girls* (in preparation).

⁴⁰ It is significant to compare this intellectual aspect of religious belief with experiences that are "purely intellectual." In both realms men and women pass

Most personal problems dissolve in the sunlight of sympathy. And there is nothing more wholesome for intellectual pride than to discover how widespread are one's own questionings. Said a college girl: "When I came home I took a class in a mission Sunday school, of young women both colored and white, all 'shif'less' and illiterate. A girl only a little younger than I, who could barely read, asked some of the very questions I've been tormented over this past year! In trying to form an answer so simple that she could comprehend, I had answered myself, and I wondered at the simplicity of it."

The Problem of Choosing Means to End. The aim of religious activity is most tersely stated as that of "completing the values of life, unifying them, and making them permanent." But because the self continues to grow it cannot be "completed, unified, and made permanent" after the manner of a conserve which is put together and cooked and then sealed and put away until used! The social environment and the social problem continue to change as new factors enter in, and a religious social ideal can continue satisfactory only as it enlarges. A religious faith must be dynamic

from the beliefs of childhood to those of maturity, some gradually, with no noticeable transitions; some with no great transitions, but with several incidents remembered as giving an impetus; others can divide their thinking into a few sharply defined stages marked by definite transitions; still others have a period of chaos with one pronounced awakening unifying everything very clearly. This pronounced transition in the intellectual life usually occurs between eighteen and twenty-two. Women seem, from statistics given, to be less apt than men to experience the great transitions, to take longer for it when they do, and to be less apt to reject cherished beliefs and more afraid of admitting that they cherish contradictory ones at the same time. More women reported that their readjustment of thought was due to their entering college or joining the church, and more men were influenced by personality. The suddenness and the depth of the mental readjustment seemed to have little to do with the intensity of emotion accompanying it. While women less often have the intense experiences, the greatest radicals are women. Possibly this is one case where individual variation is greater among women than among men. (For the data of this comparison see *The Spiritual Life*, Coe; *The Psychology of Religion*, Starbuck; and article "The Period of Mental Reconstruction," W. C. Ruediger, *American Journal of Psychology*, vol. xviii, pp. 353ff.)

or perish. Where is this faith to be nourished? Like animal or vegetable life, the spiritual life must have an appropriate means of nourishment, a medium to grow in. To employ an obsolescent phrase too good to be allowed to lapse, one must use the "means of grace": worship, instruction, and service.

Worship. If a girl doubts the existence of a real world or a real God, she must still acknowledge the reality of the self that doubts them. The fact that she communicates with other selves that are also sure of their own existence is a fact to be acknowledged, even if not explained. To suspend spiritual activity until she has puzzled out her abstractions is spiritual suicide. It is here that the devotional meetings of the church have an especial value. While at every such meeting she may hear stereotyped prayers and cant phrases, that church is poor indeed where there will not be some "reports of personal experiences with unseen spiritual forces, in the laboratory of daily living," that may supplement, confirm, or suggest her own. The intellectually troubled girl must be honest enough to put these reports to the "scientific test of repeating conditions to see if the same results follow." If they do, there is a spiritual law. *A priori* denial, without experiment, is most unscientific.⁴¹ The emotional girl will find in such meetings the repeated stimulus that will help build steadfast habits, and the matter-of-fact girl with prompt and practical activity will learn that some "talking" is as helpful as silent doing.

This spiritual "fellowship with the saints" and together with God is one that can be neglected only at peril of ultimate starvation. It is a hard test, if one

⁴¹ Free quotation from lecture to students by Dean Bosworth of Oberlin.

has toiled relentless hours every day in the week, to worship where the music is off the key, the voices jarring, the sermon unrelated to life, the members not cordial, and perhaps even decorous behavior in the congregation lacking. Two courses are open: to find a place where the adjuncts of worship are already present, or to get in sympathetic touch with others who are seeking also to worship, and with them change the untoward conditions. It is both cowardly and shortsighted to omit the church assembly altogether.

Instruction in righteousness never ceases to be a condition of growth. Those who are most deeply immersed in service need most of all to keep their own life fresh. The girl who has taken a class in the primary department, or the young mother who must stay with her little ones, needs opportunity for inspiration in study of the Bible, or missions, or other phases of the achievements and the methods of the kingdom of God. And despite all our books and periodicals, the consideration of great themes in mutual discussion of interests personally and socially immortal, under the leadership of a living voice, can never be dispensed with.

While the problems of our own time are in a certain sense unique, yet "there is nothing new in human nature." We must know the present forms of the evils we have to fight, their methods of offense and defense, and the means that are available to conquer them by those willing to "organize on the level of the reflective will." But the moral and personal factors are human and universal. The sublime solutions of the personal and social problems of evil, wrought out by Amos and Hosea, Isaiah and Jeremiah, Ezekiel and the Seer of

the Exile, are the foundation on which Jesus built. His life exemplified their principles and his teaching fulfilled them; neither his life nor his teachings can be thoroughly understood and carried out as a present program of Christianity if one is ignorant of the teachings of either the prophets or Jesus.

Service. One of the foundation principles of the Christian program is that persons have the value of permanence, that is, of immortality. To some minds the intellectual certainty of personal immortality can never come until service is given to another soul that would lose most of its meaning unless that soul had the value of permanence. The one who is troubled about the "historicity" of the gospel accounts of Jesus's works and his resurrection, will, if she commits herself unreservedly to the program of Christianity, find herself in places where only the present directing force of a living personality is adequate to the situation. The only avenue of conviction for some truths is through experience in a project where only these truths will work. The very fact that we cannot understand some of the great problems of life is proof that they are part of something infinitely permanent. We cannot understand any process till it is complete, and our mystification in these great problems shows that we are still in the middle of them.

SUMMARY

With the undimmed eagerness and enthusiasm of girlhood, yet with the vision and steadfastness of womanhood, these years of lengthened adolescence, the gift of our advanced civilization to young women, are

years of unmatched power and promise. It is the time for the "religious revaluation of values" to become the settled habit of life. Knowledge is essential for intelligent valuation; affection makes the conviction of the supreme worth of persons dynamic; and both determine the direction of the will to efficient and organized service. Through worship and service the self and society grow together into a richer realization of the possibility of each in the plan of a God who is Father of a society in which all men form one family. The problems which burden heart and mind are seen to be due to living and thinking in the middle of an uncompleted project which demands our help. Solutions are seen to be possible only through sharing the good will and the activity of God; then enough of his purpose can be comprehended to guide further activity.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

"The mass of people," says Professor Coe, "do not understand what is happening until it has happened. Poets express it, philosophers interpret it, and prophets direct it." Later adolescence is the period of independent religious thinking. The growing new personality looks out on the happening with fresh insight and grasps it as a new whole. While the mass of our adolescent girls will not understand what is happening until

it has happened, they can be helped to do the will of God that they may, ultimately, know. And nowhere but among the young women, as well as the young men, now in the tutelage of us, their older friends, are the poets who will express the infinite meaning of the life of the coming generation, the philosophers who shall interpret it, and the prophets who shall direct it.

BIBLIOGRAPHY

THE following titles have been selected from among many times their number, as the most helpful now available in their respective fields. Where brief, popular books exist, they have been chosen and the more technical, scientific volumes omitted. In some cases the difficult works alone are trustworthy, and the reader is referred to them with due notice as to their technicality. For the benefit of the large number of workers with girls who have not access to a large library the names of publishers have in most cases been added. Prices are at present undergoing such rapid change that it seemed inexpedient to attempt to indicate them. A letter of inquiry to any of the publishers will bring prompt information.

Those books which should be first purchased for a library by any group of parents, teachers, or social workers with girls, have been indicated by a * preceding the title. Others are quite as indispensable for those working in particular fields as are these for the general subject, and this fact will be noted in the comment appended.

I. SOCIAL, INDUSTRIAL, AND HISTORICAL FACTORS

1. ADDAMS, JANE. **The Spirit of Youth and the City Streets*. Macmillan.

An interpretation of the eternal elements in current life, by a seer. Indispensable for a large vision of present-day girl problems.

2. ———. **A New Conscience and an Ancient Evil*. Macmillan.

"All that the average reader needs to know about the vice situation." A relentless, clear-eyed, but hopeful pointing out of the currents which draw girls into destruction, and of the individual's responsibility for community action that shall assure safety.

3. BUTLER, ELIZABETH. *Saleswomen in Mercantile Stores*. Russell Sage.

Facts indispensable to all who work with girls employed in stores.

4. COOLIDGE, MARY ROBERTS. *Why Women Are So*. Henry Holt & Co.

An historical-social study of American girls and women, especially in the nineteenth century, separating sex-characteristics from the effect of environment. Valuable in calling attention to possible causes of present situations conditioning the development of girls.

5. EDWARDS, RICHARD HENRY. **Popular Amusements*. Association Press, 1915.

The social aspect of the whole recreational problem. Should be pondered by every friend of girls. Of special interest are chapters I; II (pp. 50-56); III (pp. 70-81, public dance halls); V (pp. 105-109, amusement parks); VI (pp. 121-122, excursions and outings); VII (pp. 133-144, summarizing the social morality of the whole problem). Exhaustive and well-classified bibliography with each chapter.

6. FOSTER, W. T. (editor). **The Social Emergency*. Houghton Mifflin, 1914.

Chapters on various phases of social and personal hygiene and their relation to economic, recreational, educational, moral, and religious problems by strong writers. Positive emphasis on central value of the family and its ideals, and a morality that is militant. "No virtue is safe that is not enthusiastic." The teaching phases are well handled. The chapter on Girls is the least strong, because of what it does not say; all the chapters have much help for workers with girls.

7. MACLEAN, ANNIE MARION. *Wage Earning Women*. Macmillan.

The standard sociological study of the subject.

8. RICHARDSON, DOROTHY. *The Long Day*.

An autobiography of an intelligent girl thrown alone into the conditions of employment and living met by the inarticulate thousands in a great city. One of the earlier books to arouse action to remedy some of the conditions described; still too largely true.

9. SALEEBY. *Woman and Womanhood*.

A sane and constructive treatment of present social and educational problems involved in the "feminist movement." Chapters on girl life help to understand special problems in their relation to the whole.

10. TARBELL, IDA. *The Business of Being a Woman*. Macmillan.

Sincere and forceful statement of high ideals, of dangers which threaten them, and of socially effective methods of achieving them.

11. THOMAS, W. I. *Sex and Society*. Univ. Chicago Press, 1907.

A study of sex as a factor in social evolution. Keen discussion of mental differences in sexes and races as lack of opportunity and specific practice.

12. TUTTLE, FLORENCE GUERTIN. *The Awakening of Woman*. Abingdon Press, 1915.

The meaning of "feminism" to the "ordinary woman." Helps to put in perspective the whole of life for which girls' characters are to be formed.

13. VAN KLEECK, MARY. *Working Girls in Evening Schools*. Russell Sage.

Why some girls fail to "take advantage" of evening schools, and the conditions of life of those who do. Invaluable for all interested in the supplementary education of employed girls.

14. VAN VORST, MARIE and MRS. JOHN. *The Woman Who Toils*. Doubleday-Page, 1903.

One of the earliest first-hand researches into the life of girls and women in domestic service, factories, and various other industries. Aroused attention and led to altering some of the conditions described, but still true to the life of many.

15. VAN WATERS, MIRIAM. *The Adolescent Girl Among Primitive Peoples*. In the *Journal of Religious Psychology* (published at Clark University), Vol. VI, No. 4, and Vol. VII, No. 1. (Oct., 1913; Jan., 1914.)

A doctor's dissertation, but of fascinating interest! Traces the origin and development of girls' education in the light of the whole life of primitive peoples, and throws light on modern survivals. Comprehensive bibliography.

16. WALD, LILLIAN D. *The House on Henry Street*. Henry Holt, 1915.

Significant both for its analysis of the development of present social conditions of our immigrant young women, and means of ameliorating them, and also for its expression of the spirit of social service which appeals with increasing strength to the privileged young women of to-day.

17. WEBSTER, H. *Primitive Secret Societies*. Macmillan.

Contains much valuable matter on the way primitive society trained its adolescents, both boys and girls. A reference work.

18. WESTERMARCK, E. *A History of Human Marriage*. Macmillan.

Standard reference work. A help to understanding the evolution of human ideals.

(See also Numbers 20, 23, 24, 31, 32, 33.)

II. STUDIES IN SPECIAL FIELDS OF ADOLESCENT GIRLHOOD

19. CROW, MARTHA FOOTE. *The American Country Girl*. Frederick A. Stokes, 1915.

For efficient girlhood on the farmstead—health, training, equipment, and ideals. Available sources of information listed. Summary of recreation possibilities and methods. Practical discussion of budgets, and original "personal score card." Up-to-date bibli-

ography. Especially valuable for source material in letters from girls from all sections of the country; attractively illustrated.

20. DANIELS, HARRIET M. *The Girl and Her Chance*.

A vivid presentation of the facts of home and school and industrial conditions in which a large percentage of adolescent girls must make their way to womanhood.

21. ESPEY, CLARA E. **Leaders of Girls*. Abingdon Press, 1915.

An excellent practical manual for leaders of groups of girls at different ages. Helpful also in problems of personal relations between the leader and individual girls.

22. KING, IRVING. **The High School Age*. Bobbs-Merrill, 1914.

Excellent summary of the physiological and psychological changes characteristic of adolescence, in both boys and girls; statistics and figures in accessible and intelligible form. Whole-some emphasis on the gradualness of development, and on inter-relatedness of home, school, and community in development of the individual.

23. LAUGHLIN, CLARA E. *The Workaday Girl*. Revell, 1913.

Sympathetic, human stories of individual girls who work, with vivid pictures of their work and play and "living" (or existing) conditions. Each story is true of thousands of other girls, and the tragedies, too, are typical. Should be in every social worker's library.

24. MCKEEVER, WM. A. *Farm Boys and Girls*. Macmillan, 1912.

Educational principles applied to rural home and community conditions and concrete possible activities. Especially valuable for the lists of books and periodicals with each chapter.

25. ———. **Training the Girl*. Macmillan, 1913.

Methods and principles of home, school, and social training, from infancy to young womanhood. Religious and moral education shaped by idea of special "religious instinct developing at adolescence." Much that is generally valuable, and much that is applicable only to homes of economic comfort and to communities which have not passed the limits of congested population. Valuable bibliography with each chapter.

26. MORGAN, ANNE. *The American Girl*. Harpers, 1915.

Four earnest essays in social philosophy, relating the girl's education, responsibilities, recreation, and future, to her place in the development of the world's civilization. Frank recognition of peculiar dangers and weaknesses in her environment and character. Worth while.

27. PADDOCK, A. ESTELLE. *Overtaking the Centuries*. National Board, Y. W. C. A.

Gives the American girl a sense of kinship in problems and opportunities with young women in the great nations where for the first time in millenniums a girl's life is different from her mother's.

28. SLATTERY, MARGARET. **The Girl in Her Teens*. Pilgrim Press, 1910.

The pioneer book in the field. Elementary and brief; helps to a sympathetic attitude.

29. ———. **The Girl and Her Religion*. Pilgrim Press, 1913.

The values in religion that appeal to girls. Sympathetic, inspirational. For both girls and leaders.

30. TARBELL, IDA. *The Ways of Woman*. Macmillan, 1916.

Concrete problems of the larger education for womanhood, sound in principle and delightful in style. (For example, "The Twenty-cent Dinner.") All mothers of early adolescent daughters should read chapter VII.

31. TRUE, RUTH. *The Neglected Girl*. Russell Sage, 1914.

(Bound in same volume with "Boyhood and Lawlessness.")

An intensive study of a group of girls "not desirable" for regular settlement clubs. A challenge to social and educational workers in any city.

32. WOODS and KENNEDY. **Young Working Girls*. Houghton Mifflin, 1913.

A summary of evidence from 2,000 social workers with girls who live in the most crowded quarters of our cities and work in its least skilled industries, analyzes conditions and their causes, and indicates a concrete, constructive program. A notable contribution.

33. BRECKENRIDGE and ABBOTT. *The Delinquent Child and the Home*. Russell Sage, (1912, revised edition, 1916.)

Based on a study of juvenile delinquency in Cook County, Ill. Includes case studies of 50 delinquent girls, and of others in the classified analysis of causes. Helpful for any worker who deals with cases of delinquency. Positive and constructive.

34. HEALY, WM. (A.B., M.D.) *The Individual Delinquent*. Little, Brown, 1915.

Shows by illustrative cases how the factors entering into each individual's delinquency are to be ascertained, as a basis for curative treatment. Makes clear the intricacy of the numerous factors involved, and how to get at the thing that needs doing. Indispensable for one whose group problem is complicated by a delinquent individual. Exhaustive and usable bibliography.

35. SCHOFF, HANNAH KENT. *The Wayward Child*. Bobbs-Merrill, 1915.

A partly classified mass of "human documents" obtained from hundreds of prisoners, giving an account of causes which sent them into criminal careers. The work of a sympathetic and practical reformer and executive, not a scientist. Emphasizes doing the obvious and immediate things to be done by parents, courts, and schools.

36. HOLMES, ARTHUR. *Backward Children*. Bobbs-Merrill, 1915.

First aid to the worker who suspects that a girl is a problem because she is subnormal. Helps toward a preliminary diagnosis, gives practical educational methods, sources for special help. Clear as well as authoritative.

(See also Numbers 3, 13, 15.)

III. INTERPRETATIONS OF GIRL LIFE

Literature is the means by which most of us become acquainted with more personalities than our limitations would otherwise permit us. The personality of the 'teens is too elusive to have been given its quantitative share in literature, but the following stories and novels have helped the compiler, at least, to understand different phases of girlhood's universal manifestations.

Two story books of a generation ago that this writer has been unable to trace are *The Doctor's Daughters* and *The Children of the Manse*. They remain fresh in memory for their truthful portrayal of early girlhood.

37. ALCOTT, LOUISA M. *Little Women, An Old-Fashioned Girl*.

Girl life of perennial vitality, under conditions now of historic importance in understanding our social heritage.

38. ANTIN, MARY. *The Promised Land*.

The foreign child transplanted to this country for her adolescence. Insight into the lives that teachers and social workers must understand.

39. AUDOUX, MARGUERITE. *Marie Claire*. Doran.

The little French orphan in a convent asylum is bound out on a peasant farm during her teens. Through the marvelous art of these autobiographical sketches of a life so different in externals from any in our land, one sees as in purest pastelle the phases of the eternally maidenly.

40. BARRIE, J. M. *Tommy and Grizell*.

The Scotch setting alters but little the problems that instinct, temperament, and society's obtuse misunderstandings bring into the lives of woman-children in any modern civilization.

41. BELL, J. *Oh! Christina!*

An inimitable portrayal of the staid spinster's difficulties with crude, romantic, blundering early adolescence.

42. BRONTË, CHARLOTTE. *Jane Eyre*.

The thrilling plot of the novel should not obscure the delicate drawing of the development of a sensitive, lonely girl's soul.

43. FISHER, DOROTHY C. *The Bent Twig*. Holt.

A psychological analysis of a present day girl in the west and the east, the democracy and aristocracy, of our own life; a demonstration of educational theory with the neatness of a laboratory experiment; and a breathlessly fascinating novel.

44. GILMORE, INEZ HAYNES. *Phoebe and Earnest*.

The girl we all know from the outside, as we see her in our home or school room, made transparent by a sympathetic observer so that we may see how we and the boys and girls and other folks she knows affect the growth of her inner self.

45. HUNT, UNA. *Una Mary*.

The "other self" of an imaginative child, and how the ethical without the emotional in education failed. The latter part of the book records the unifying of the personality in a swift crisis period. A remarkable document of the religious life.

46. JORDAN, ELIZABETH. *May Iverson Tackles Life*.

In a fashionable Convent boarding school a group of healthy, bright girls in their early and middle teens work out their own ideas as they are stimulated by literary, social, and political ideas from the outer world. A keen and clever portrayal of the mental processes of that age.

47. KELLER, HELEN. *Story of My Life*.

The development of one of the most remarkable young women of our day is due to a more conscious and controlled educative process than is possible with most girls.

48. LARCOM, LUCY. *A New England Girlhood*. Houghton Mifflin.

An autobiography of a remarkable woman at one of the significant periods of American industrial development.

49. LAUGHLIN, CLARA E. *The Evolution of a Girl's Ideal*.

From the little boy next door (because he came with the packing-box playhouse), through the impossible, romantic idealizing of girlhood, to the finding of content when experience has stripped desire of its dearest non-essentials. A help to systematic understanding of things the girl does not put into words to grown-up friends.

50. MARTIN, GEORGE MADDEN. *Emmy Lou*.

This revelation of the heart of a child at its close shows the beginning of the new, unfolding self.

51. SEDGEWICK, MRS. ANNE. *Tante*.

This serious and artistic novel contains, besides much else, a comprehensive study of the results of a selfishly fostered "crush."

52. SYRETT, NETTA. *Rose Cottingham*. Putnam, 1915.

Perhaps the first novel to confine itself to the development of a girl through adolescence, and to close before the mating *motif* enters.

53. FILLMORE, PARKER. *The Rosie World*. Holt, 1914.

Responsibility came to a 14-year-old girl by way of an inefficient mother and a selfish big sister. In mothering the smaller children and the nice, boyish boarder she "integrated a personality." To know how she did it will suggest how to help the vast number of girls growing up in commonplace surroundings.

IV. MENTAL AND SPIRITUAL DEVELOPMENT

54. ALEXANDER, JOHN. *The Sunday School and the 'Teens*. International S. S. Association.

Reports of a commission which studied the subject broadly. Facts and conditions, and some helpful constructive suggestions.

55. ATHEARN. *The Church School.*

A comprehensive manual for all phases of religious education through the church. Excellent brief summaries of the psychological characteristics at different ages.

56. BETTS, GEORGE HERBERT. *Fathers and Mothers.* Bobbs-Merrill, 1915.

Popular, inspirational essays, from modern scientific viewpoint.

57. COE, GEORGE A. **The Spiritual Life.* The Abingdon Press, 1900.

One of the first studies in the psychology of religion. Especially illuminating discussion of individual differences in adolescent religious experience and expression.

58. FORBUSH, W. B. **Guide Book to Childhood.* G. W. Jacobs, Philadelphia, 1915.

A veritable encyclopedia on every subject connected with the development and training of children from infancy to maturity. Terse summaries and references to all the needful authorities.

59. HALL, G. STANLEY. *Adolescence* (2 volumes). Appleton, 1907.

A monumental work, the pioneer in the educational study of the period of youth. Valuable for citations from sources difficult of access. Extreme form of recapitulation theory. Its treatment of the development of girls and suggestions for an educational program for them is dominated by a sentimentality that would result, practically, in fostering eroticism. A necessary reference book for the worker who studies girls with scientific thoroughness, but not essential for the lay reader with limited time.

60. ———. *Youth.* Appleton.

A condensation of the two volumes on "Adolescence," giving the point of view and the educational theory of the larger work.

61. HOLMES, ARTHUR. *Principles of Character Making.* Lip-pincott, 1913.

Admirable in its insistence on the functional quality of character, and in genetic view of morality. Presupposes much philosophical theory, ignores girlhood in its treatment of Youth, and carries "epoch" theory of education to an extreme.

62. GRIGGS, E. H. *Moral Education.* Huebsch.

Comprehensive view of entire field of moral education and its relation to the child in home and school; both principles and methods; clear. One of the best single books in this field.

63. JAMES, WILLIAM. **Brief Course in Psychology.* Holt, 1892.

Especially the chapters on the Self, Habit, Instinct, Emotion, and Will.

64. KIRKPATRICK, E. A. *The Individual in the Making.* Houghton Mifflin, 1911.

Manual of the fundamentals of personality and the stages and processes of development. Chapters XII and IX, on adoles-

cence, are valuable for both parents and teachers of girls, although the view point and most of the illustrations are masculine.

65. MACCUNN. *The Making of Character*. Macmillan.

Ethical principles underlying moral education. Sound philosophy.

66. RICHMOND, MRS. ENNIS. *The Mind of a Child*. Longmans Green.

Background of English nursery and school conditions. Valuable for its insight, and for emphasis on character vs. possessing virtues.

67. THORNDIKE, E. L. **Elements of Psychology*. A. G. Seiler, N. Y. 1905.

A good introduction to physiological and educational psychology, especially useful to parents and teachers who have never studied the subject, or who have had the analytic and descriptive without the functional.

68. STARBUCK, E. D. **The Psychology of Religion*. Scribners, 1900.

The pioneer study of actual adolescent experience, and still an authority that cannot be omitted by the thorough student. The popular and slender handbooks not mentioned here are based on its data and conclusions.

69. TYLER, JOHN MASON. **Growth and Education*. Houghton Mifflin. 1907.

Chapters 12 and 13 give in accessible form the needed facts of the characteristic development of girls at different periods during adolescence, with statistics intelligibly summarized. Shows the relation of physical and mental development and health.

70. WEIGLE, LUTHER A. *The Pupil and the Teacher*. Doran.

The best single text book for an elementary course for Sunday schoolteachers.

(See also Numbers 75, 92, 93.)

V. EDUCATIONAL PRINCIPLES AND METHODS

71. ALEXANDER, JOHN. **Secondary Division Leaflets, No. 2 and No. 4*. International S. S.

No. 2 treats of organization of S. S. classes and groups, and gives information about the various church and national organizations for adolescents. No. 4 gives in small space a wealth of suggestions for organized activities, social, educational, recreational, altruistic and spiritual, that have borne the test of actual success.

72. ALLEN, ANNIE WINSOR. *Home, School and Vacation*.

Excellent good sense in terse summaries. "A book of suggestions" for parents, of younger children, mostly.

73. ANDREWS, CYRIL BRUIN. *Introduction to the Study of Adolescent Education*.

From the standpoint of English public (i. e. boarding) schools

for boys. Methods of educational approach to social life of boys with girls, and to problems of sex-conduct, are adaptable to American girls.

74. BUTLER, NICHOLAS MURRAY. *The Meaning of Education*. Macmillan, 1912.

Chapters I to IV give an inspiring outlook on the aims and ideals of the new education.

75. CANNON, W. B. *Bodily Changes in Pain, Hunger, Fear and Rage*. Appleton, 1915.

The result of years of accurate research told in language intelligible to the lay reader. A basis for intelligent educational procedure in governing emotional habits.

76. COE, GEORGE A. **Education in Religion and Morals*. Revell, 1904.

Places the problems of education for character in their just relation to the inclusive problem of developing the individual through the whole of his social heritage for the whole of his responsibility.

77. COPE, HENRY F. **Religious Education in the Family*. Univ. Chicago Press, 1915.

The absolutely essential book for parents.

78. DEWEY, JOHN. *Democracy and Education*. Macmillan.

"A most significant and profound analysis of the general aspects of child training in modern society."

79. ———. *How We Think*. Heath and Co., 1909.

An analysis that will help the teacher or parent who wishes to help the girl solve her own problems.

80. HALL, G. STANLEY. *Educational Problems* (2 volumes). Appleton, 1911.

Less extreme in theory than "Adolescence," contains chapters of great value to workers with girls, as follows: II, The Educational Value of Dancing and Pantomime; IV, The Religious Training of Children, and The Sunday School; V, Moral Education; VII, The Pedagogy of Sex; IX, The Budding Girl.

81. HEALEY, WILLIAM. **Honesty*. Bobbs-Merrill, 1915.

A small and untechnical volume to be re-read often by parents and teachers. The achievement of this element of character, fruitful causes of dishonesty and means of cure, and prevention of temptations.

82. HENDERSON, C. HANFORD. *What Is It to Be Educated?* Houghton Mifflin.

A thoughtful presentation of the ideals of the "new education," stimulating even when it is impossible to agree with particular conclusions. Written by the bachelor head-master of a boys' school, illustrations and applications are wholly masculine, but its principles are broadly human.

83. KIRKPATRICK, E. A. **The Use of Money*. Bobbs-Merrill, 1915.

The educational, emotional, and moral values of money as it enters into the experience of the growing child and adolescent. Clear insight into the familiar puzzles of both parents and teachers.

84. McMURRAY, FRANK. **How to Study*. Houghton Mifflin.

One of the clearest available statements of the standards and tests of educational processes conforming to the newer ideals. Written from the classroom view but not difficult to transfer to other situations.

85. *The Manual of the Camp Fire Girls*. Camp Fire Outfitting Co., N. Y.

Complete directions for girls and their guardians, for the conduct of the group activities. The list of Honors gives hundreds of standardized activities for adolescent girls.

86. ROGERS, ETHEL. *Sebago-Wohelo Camp Fire Girls*. Good Health Pub. Co., 1915.

A delightfully vivid panorama, in word and picture, of the spirit of the Camp Fire movement, working out under ideal conditions and under the direction of its initiator. It will give to both girls and their mothers and guardians a truer conception of "what it all means."

87. SEASHORE, C. E. *Psychology in Daily Life*. Appleton, 1913.

In popular style, makes available to the ordinary person the results of the laboratory. Chapter I, on Play, shows its relation to personal and social development and to the essential values of religion.

88. SISSON, EDWARD O. *Essentials of Character*. Macmillan, 1915.

A book of practical directions containing much excellent sense, although not all of the psychological and educational assumptions are sound. Especially good is chapter VIII, The Social Ideal.

89. STONER, WINIFRED SACKVILLE. *Natural Education*. Bobbs-Merrill, 1914.

The education of a "wonder-child," containing many suggestions that can be adopted or adapted by the "ordinary" parent.

90. STRAYER, GEORGE. *A Brief Course in the Teaching Process*.

A good book for parents and leaders to read and apply to the education that goes on outside the school room.

91. SWIFT, JAMES EDGAR. **Learning by Doing*. Bobbs-Merrill, 1914.

The aims, ideals, and methods of the "new education," and the problems of school and home under present conditions. One of the best books to help parents and untrained teachers understand and practice the "project" or "problem" method in all phases of education.

92. THORNDIKE, E. L. *Educational Psychology* (3 volumes). Teachers College, 1913.

Indispensable for the advanced student, but too technical and difficult for the layman.

93. ———. *Educational Psychology* (1 volume) (revised edition).

Valuable for the advanced student with limited time.

94. ———. **Education (A First Book)*. Macmillan, 1912.

The simplest and clearest statement for the general reader of the aims, the forces, and the methods of the educative process, and of the original nature and the laws of human behavior.

(See also Numbers 22, 25, 62, 65, 70.)

VI. BIOLOGY, PERSONAL AND SOCIAL HYGIENE, SEX EDUCATION

(The mass of material under these titles is overwhelming in amount. One valuable book in each section of the field has been selected, on the basis of its service to the largest number of probable users of this list. A more extensive bibliography will appear in "Special Problems With Girls.")

95. ARMSTRONG, DR. and MRS. DONALD B. **Sex in Life*. Am. Soc. Hygiene Asso., 1916.

The \$1,000 prize pamphlet for boys and girls of 12-16. It strikes a new note in sex-education, that of moral and social achievement, and of human understanding of mutual helpfulness for social and spiritual ends. (A second part is soon to follow.)

96. BIGELOW, MAURICE A. **Sex Education*. Macmillan, 1916.

A comprehensive discussion of the whole field, its needs, principles, wise and unwise methods, and a broad-minded consideration of objections. Wholesome and constructive. Carefully selected bibliography. The best single volume for parents and teachers.

97. CABOT, RICHARD C. *The Christian Approach to Social Morality*. Y. W. C. A.

Brilliant discussion of the "consecration of the affections," esthetically stimulating and helpful. Not informational.

98. FISHER and FISK. *How to Live*. Funk and Wagnalls, 1915.

Individual hygiene for personal efficiency.

99. GALLOWAY, T. W. *Biology of Sex*. Heath.

A small elementary textbook useful for parents and older young people.

100. GAVIT, J. P. *"Some Infmation for Mother."* The Nation Press, 1914.

A pamphlet reprint of a scientist's experience with a puzzled child. The danger of explaining one unknown fact by another.

101. GEDDES and THOMPSON. *The Evolution of Sex* (revised ed.) Scribners, 1911.

A readable elementary scientific account of the evolution of

sex throughout life in all its forms, and its significance in human society. A good foundation for approach to sex-education methods.

102. GUYER, MICHAEL F. **Being Well Born.* Bobbs-Merrill, 1916.

The laws of heredity and their bearing on race improvement clearly and simply stated for the non-scientific reader. Illustrated.

103. HALL, JEANETTE WINTER. *Life's Story.* Steadwell, Lacroisse, Wis., 1911.

Suitable for girls 11-15. Pamphlet.

104. HALL, DR. W. S. *The Doctor's Daughter.* Am. Med. Assoc., Chicago, 1913.

Inexpensive pamphlet giving in story form the biological basis for later facts and principles. For girls about twelve.

105. ———. **Life's Problems.* Am. Med. Assoc., Chicago, 1913.

Pamphlet story, simply and naturally taking up the problems of first menstruation; social relations, chivalry and the chaperone; "going wrong"; "spooning," courtship, and engagement, as they actually come to the ordinary girl. Excellent.

106. HOLLINGSWORTH, LETA S. *Functional Periodicity.* Teachers College, 1915.

The first accurate measurement of the effect of menstruation on motor and mental achievement in normal women. Technical, but no scientific student can ignore it.

107. HOOD, DR. MARY G. **For Girls and Mothers of Girls.* Bobbs-Merrill, 1914.

Sufficient and explicit information to answer all a girl's questions till she is sixteen or eighteen. Life's beginnings; birth; happy and healthful physical life and its relation to moral and social conduct; boy and girl and women friends; lover and husband-to-be; moods and self-control, all wholesomely treated.

108. JEWETT, FRANCES GULICK. *The Next Generation.* Ginn.

Elementary Eugenics, suitable for the use of later adolescent girls. Intended as textbook for upper high school grades.

109. LATIMER, DR. C. W. *Girl and Woman.* Appleton.

Physiology and hygiene of girl during her growth into womanhood wisely emphasizing the psychological bearing of physiological changes. For mothers and older young women.

110. LOWRY, DR. EDITH B. **Herself.* Forbes and Co.

Probably best and most accurate answer to the questions of the young woman of eighteen or over.

111. MARCH, NORAH H. **Towards Racial Health.* Routledge, 1914.

"A handbook for parents, teachers, and social workers on the training of boys and girls." Comprehensive, sound, and helpful.

112. McKEE, MABEL A. *The Heart of the Rose*. Revell, 1913.

A short story in which a mature sister helps her brother to see what true chivalry means. Good for both boys and girls of high school.

113. MORLEY, MARGARET WARNER. *A Song of Life, Life and Love, Renewal of Life*.

Nature study, attractively illustrated, relating to the great world order of life and law and beauty the physical and spiritual facts of human reproduction. Parents find these books useful, at different ages, with imaginative and poetic children.

114. MOSHER, ELIZA M. *Health and Happiness*. Funk and Wagnalls, 1912.

Emphasizes control of bony framework, sitting and standing, as basis for healthful functioning of vital processes. It is unfortunate that so excellent a book should have used so many unnecessary medical terms. Its best use is to give the leader of girls a new and interesting point of view which she may translate into their speech as occasion offers in hikes and athletic activities.

115. RICHARDS, FLORENCE H. *Hygiene for Girls*. Heath, 1916.

Textbook for upper grammar and high school girls; simple and practical treatment of germs and disease, tuberculosis, antitoxins, narcotics, alcohol and patent medicines, from the social standpoint, with "just enough anatomy and physiology . . . to give the pupil a ground work for the principles of hygiene." Public work of health boards, street cleaning, quarantine, and hospitals. A brief, clear, simple chapter on the reproductive system and its hygiene.

116. RUMMELL, LUELLA Z. **Womanhood and Its Development*.
Burton Co., Kansas City.

One of the best books for mature women.

(See also Numbers 6 and 12.)

VII. PHYSICAL EDUCATION, PLAYS AND GAMES

117. BANCROFT, JESSIE H. **Games for Playground, Home, School, and Gymnasium*. Macmillan, 1916.

A comprehensive collection of games, both "quiet" and "active" with complete directions that inspire the reader to seek the requisite one or one hundred other players and try them forthwith. An answer to the query "What can we play?" under almost any circumstances.

118. BURCHENAL, E. (Editor). **Official Handbook of the Girls' Branch of the Public Schools Athletic League, N. Y. City*. American Sports Publishing Co., 21 Warren St., N. Y., 1916.

Classified lists of all games and sports suitable for girls of different ages, and articles on the place of play in their development.

119. DUDLEY and KELLOR. *Athletic Games in the Education of Women*. Holt, 1909.

Chapter I, on citizenship and social education, and II, on the educational value of athletics, are of great value. The rest of the book is more technical, for physical directors.

120. GULICK, LUTHER H. *The Healthful Art of Dancing*. Doubleday-Page, 1910.

A scientific treatment of the relation of women's recreation to physiology, sociology, psychology and aesthetics, based on feminine neuro-muscular coordinations and their corollaries. An excellent chapter on athletics for girls, frankly "recapitulative."

121. HORNBY, JOHN. *The Joyous Book of Singing Games*. Macmillan.

Words and music of most of the old English ballads and singing games of childhood.

122. JOHNSON, G. E. *Education by Plays and Games*. Ginn and Co., 1907.

Theory, history and place of play in education. Bibliography good, up to date of publication.

123. LEE, JOSEPH. **Play in Education*. Macmillan.

The philosophy and the art of play, and its influence in developing the individual into a socialized moral being, set forth in a style as invigorating as play itself. Pages 392-494 are specially valuable for friends of adolescent girls.

124. MARKS, JEANNETTE. *Vacation Camping for Girls*. Appleton.

A reliable and adequate guide for the leader. No information that can be needed seems to have been omitted in this compact handbook.

VIII. VOCATIONAL GUIDANCE

(This field is one in which new and valuable material is constantly appearing. It is wise to consult the librarian in the nearest public library. Only a few of the more general books are suggested.)

125. BENEDICT-ROCHE. *Salesmanship for Women*.

126. BLOOMFIELD, MEYER. *Youth, School and Vocation*. Houghton Mifflin, 1915.

History of the "vocational guidance" movement, its principles, workings, advice, charts and statistics, suggestive material for starting the work (from actual experience). Essential to those interested in this phase of girl life.

127. LASELLE and WILEY. *Vocations for Girls*. Houghton Mifflin.

Facts collected by high school teachers to guide girls who must earn their living at once. Personal and technical requirements, wages, social advantages and disadvantages, chance of promotion and of personal growth. Valuable.

128. WEAVER. *Vocations for Girls*. Barnes.

IX. BOOKS FOR GIRLS, ABOUT VARIOUS LIFE PROBLEMS

(This list is intended to be by no means exhaustive, but only suggestive. The spirit of these books is wholesome and real. Most of them are adapted to young women rather than to young girls. A later book will attempt to go more thoroughly into the problem of the girl's reading.)

129. BENNETT, ARNOLD. *How to Live on Twenty-four Hours a Day.*

130. ———. *The Human Machine.*

For older young women.

131. BENNETT, HELEN CHRISTINE. *American Women in Civic Work.* Dodd, Mead, 1915.

The way in which eleven women of our contemporary life found something new to contribute to the world. Must stimulate initiative.

132. BEARD, C. A. and M. R. *American Citizenship.* Macmillan, 1916.

Government regarded as a cooperative instrument to be used in the service of humanity; dynamic, not static; important as function, not machinery. To stimulate an active, personal interest in government.

133. BRIGGS, L. B. R. *My Chance to Achieve.* Bobbs-Merrill, 1915.

Good reading for "all aspiring youths" and maidens too.

134. ———. *Girls and Education.* Houghton Mifflin.

Addresses to girls in and out of college life on problems of culture, information and life. Good, sound, and modern help for girls seeking to formulate their ideals. Feminine pettiness and sensitiveness especially well handled.

135. CABOT, RICHARD C. *What Men Live By.*

A companionable book for later adolescents, stimulating to high ideals and artistic living with common materials.

136. CHANCE, MRS. BURTON. *Mother and Daughter.* Century Co., 1910.

"A book of ideals for girls" of social privilege and comfortable economic status, whose special problems it treats sympathetically and wholesomely.

137. CONDÉ, BERTHA. *The Business of Being a Friend.* Houghton Mifflin, 1916.

The problems of friendship discussed in a wholesome, intelligible fashion, helpful to older girls and young women. Its analyses of some of the causes of failure and success are applicable also to the relation between the mature woman and her younger friends.

138. CREIGHTON, LOUISE. *The Art of Living.*

Wise and wholesome words on getting along with people, and other topics.

139. EDWARDS, R. H. *Christianity and Amusements.* Association Press.

The material and conclusions of his other volume (Number 5) are used as the basis for a ten weeks' course for class or individual use in daily devotional study.

140. FOSDICK, H. E. *The Meaning of Prayer.* Y. M. C. A. Press, 1916.

One of the greatest of little books.

141. KNOTT, LAURA A. *Vesper Talks to Girls.* Houghton Mifflin, 1916.

Given on Sunday afternoons to the students of a preparatory school. Vital, practical and modern, a good model for teachers and club leaders.

142. LAUGHLIN, CLARA E. *Miladi.* Revell.

The intimate problems of young women, in growing up; in reading, and shopping, and making ends meet; in adjusting ideals and realities to each other in friendships and mating and home-making. Tender, sympathetic, sometimes sentimental in style, but wholesome in common sense.

143. MARKS, JANETTE. *A Girl's Student Days and After.* Revell, 1911.

The live problems of older girls sympathetically met. Comparison with Number 141 will help a teacher or club leader to adapt such talks to the relative ages of the two groups of girls.

144. OPPENHEIM, NATHAN. *Mental Growth and Control.* Macmillan, 1901.

Popular psychology for youth without higher education. Wholesome emphasis on possibility of controlling the conditions in one's own life on which mental efficiency depends. "Education of the Emotions" is especially good, although the concept of "religion" (p. 226-229) is inadequate.

145. SANGSTER, MARGARET E. *Winsome Womanhood.*

Ideals of the gentlewoman, which our brusquely "efficient" age may well revive.

146. SLATTERY, MARGARET. *Just Over the Hill.*

Anything Miss Slattery writes for girls will be found inimitable in its understanding and its helpfulness.

(See also Number 29.)

147. SMITH, NELLIE M. *Three Gifts of Life.* Dodd, Mead and Co.

Exhortations to younger girls who have no more than a grammar-school education, to meet worthily the responsibilities of womanly life. Chapter IV is the valuable part of the book; "The Gift of Choice."

148. THOBURN, HELEN. *Christian Citizenship for Girls*. Y. W. C. A., 1914.

To be used with girls in the early idealistic stage of development. Insight and good pedagogy make this stimulating to the leader's inventiveness in other situations.

149. WILBUR, MARY A. *Every-Day Business for Women*. Houghton Mifflin, 1913.

A manual for use by intelligent women who are ignorant of business, plain and comprehensive. Banking and checks, getting money in emergencies, transferring property, employment contracts. Useful also as a reference book in "practical talks" in girls' clubs.

150. Y. W. C. A. "*The Inch Library*." National Board Y. W. C. A.

Send to the Publication Department for a current list of these and other leaflets, pamphlets, and booklets, by many writers, which this organization is producing for the varied and changing needs of girls and young women and their leaders.

(See also Numbers 10, 12, 19, 29, 65, 84, 87, 88 for maturer girls and those of especially keen mentality.)

ADDENDA

III. INTERPRETATIONS OF GIRL LIFE

- 46 B. KEITH, KATHERINE. *The Girl*. Holt, 1917.

The Girl is very real, although distinctly unusual. Educationally significant; in part for the blindness of older folk to opportunity, for the wisdom of her boarding school adoree, and for the responses of an imaginative temperament to the realities of love and duty.

IX. BOOKS FOR GIRLS

- 139 B. FORBUSH, W. B. *The Young Folks' Book of Ideals*. Lothrop, Lee & Shepherd Co., 1916.

Live themes from the standpoint of the middle 'teens. Interesting reading, and a source of stories for groups too old for much of the material in the story manuals.

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